

(5) 8.

THE
ANTINOMIANS
CHRIST CONFOVND^d,
AND THE
LORDS CHRIST
EXALTED.

In which is contained a brieve confutation of
Dr. CRISPE and Mr LANCASTER. Also, a
Combat with the *Antinomians* Christ in his Den,
his arraignment ; and the fainting Soule built
upon the true rocke, against which the gates of
hell shall not prewaile, Mat. 6. 18.

Imprimatur James Cranford.

If any man will doe his will, he shall know the Doctrine, whether it be of
God, or whether I speake of my selfe, John. 7. 17.

Because they received not the love of the truth, that they might be saved ;
for this cause God shall send them strong delusions, that they should be-
leeve lies, that they all may be damned who beleewe not the Truth, but
take pleasure in unrighteousnesse; 2 Thel. 2. 10, 11, 12.

Many shall come in my name, saying, I am Christ, and shall deceive many ;
then if any shall say unto you, loe, here is Christ, or there, beleewe it not ;
for there shall arise false Christs, and false Prophets, and shall shew great
signes and wonders, insomuch, that if it were possible, they shall deceive
the very elect ; wherefore if they say unto you, behold he is in the desert,
goe not forth ; behold he is in the secret chambers, beleewe it not, Mat.
24. 5. 23. 24. 26.



London, printed for Thomas Bankes, and are to be sold at his shop in
Black-fryers on the top of Bridewell-staires, 1644.

THE
SANTINOMANT
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AND
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THE SANTINOMANT

London printed for Thomas Hudson, and are to be had of the
Blackburne on the top of the hill, near the

To the READER.

Christian Reader,

IN my first Book against the Antinomians, I gave thee a short view of their Errours in five generall heads, with a brieft and plaine answer to them; and having laid open to the world their uglinesse, in their owne native colours, they began to be ashamed to owne them, and like common whores, who seek to escape away and to leave their bastards upon the parish, so these men when shame followed their errours, they sought to escape away from them, by denying of them; but witnesses came in so fast both from their Sermons and from their books, and from conference with them, that they could not so rid their hands of them; yet being unable to maintaine them all, away they fled to Gods decrees for a protection, and for maintainance of the first of those, which is this, That a man is justified actually in the sight of God, before and without faith and calling; this being immediately begotten by them, their care was more for it then for the rest, which they did but rake out of Eatons dunghill, and their labour there was but to raise up children to their eldest brother; but as for this which was of their owne begetting, was very deare unto them, and they say that they will be torne in pieces with wild horses before that they will leave it; hereupon they ride post to Gods decrees to fetch from thence some maintainance for it, but a faithfull messenger was sent after them to try their power in that last place of refuge, and in his pursuit of them, he found their Christ exalted above all by Crispe and Lancaster but he being a burden too heavy for them, downe fell he and fled to his den; but the faithfull messenger being sent, and having commission from the Lords Christ, followed him to his den, and there he was set upon by seven of his chiefeest souldiers, and a true relation of the combat, and of his overthrow, and how he sore wounded them with incurable wounds, and brought anay their Christ to his tryall; and

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To the Reader

after a true discovery of him, comparing him to the Lords Christ, he was found not worthy to be trusted in for salvation, but rather to be condemned for high treason and blasphemy, and the Lords Christ alone exalted above all for ever; therefore try all things, and hold fast that which is good, 1 Thes. 5. 21. and be no more carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace, Heb. 13. 9. as ye have therefore received Christ Jesus the Lord, so walke ye in him, rooted and built up in him, and established in the faith, as ye have been taught abounding therein with thanksgiving; and beware least any man spoyle you through Philosophy and vaine deceit, Col. 2. 6, 7, 8. and that thou mayest be built upon the true rocke Jesus Christ, and stand like Mount Zion unmovable, Psal. 125. 1. Mat. 16. 18. 7. 24. 1 Cor. 3. 12. I have laid here before thee the grounds of true Christian Religion by way of Question and answer; read it with an honest and sincere endeavour to be settled in the truth, and I doubt not but thou shalt see that the Spirit of God will lead thee into all truth, John 16. 13. and the Comforter, which is the holy Ghost, whom the Father will send in the name of Christ, he will teach you all things, and bring all things to your remembrance, John 14. 26. therefore I pray thee read it, and if thou receive any benefit, give God the praise, and me remember in thy prayers; and so I commend thee to God, whom I know is able to keep that which I have committed unto him, 2 Tim. 1. 12. and so I rest, unlesse I be againe provoked by these troublers of Israel, but the meane time I remaine

Thine in all Christian duties,

THOMAS BAKEWELL.

THE ANTINOMIANS CHRIST

Confuted, and the LORDS CHRIST

EXALTED.



Borrowed those fourteen Sermons of Doctor *Crisps* in which the Antinomians say, Christ alone is exalted, but I found so many errors in it. that it would have been endlesse to have answered them all distinctly one after another; and having the Booke but two dayes in my hand therefore I thought fit to gather the substance of them to these certaine heads; first. those errors about redemption; secondly. those about possession; thirdly. those about justification; fourthly. those about the new Covenant: fifthly. those about a holy conversation; with a brieft and plain answer to them, to shew how Christ alone by them is exalted. First, their errors about redemption, the Doctor saith. we may collect the universality of redemption of all and every particular man in the world, *pag.* 296. this he illustrates by this comparison saying, That the Lord pardons sinners as when a King by proclamation sends forth a generall pardon for all Theeves without exception; so that if a man be but a Theefe it is enough, the pardon is sent him as a deed of gift universally exhibited, *pag.* 162 163. but saith the Lord to *Jerusalem*, how shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: they commit adultery and asseemble themselves in troops to the harlots houses, *Jer.* 5. 7. obey his voice, provoke him not. for he will not pardon your transgressions for my name is in him. *Exod.* 21. 21. some sinners shall never be purged from their filthinesse, *Ezek.* 24. 13. he that blasphemeth against the holy Ghost shall never be forgiven. *Mat.* 12. 31. then is his pardon for all sinners. he calls none but those that are heavy laden with their sins *Mat.* 11. 28. and excludes those that cry Lord Lord. and will not do the will of his Father, *Mat.* 7. 21, 22. and casts him into utter darknesse that comes without his wedding garment *Mat.* 22. 12, 13. he is the author of eternall salvation; but to whom? *answ.* to them that obey him. *Heb.* 5. 9. then did Christ redeem every particular man in the world? if this be so, then the Evange-

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list was much to blame to say, he gave his life a ranfome for many if he redeemed all, *Mat. 20. 18.* and if this were so, why did not Christ say, that he laid downe his life as well for Goats as for his Sheep, *John 10. 11.* and Christ saith I pray not for the world, but for those that thou hast given me; then would not Christ vouchsafe to pray for all, and would he spill his blood for all? *John 17. 9.* so then I conclude, that Christ was fore-ordained for you who doe beleeve in God, that raised him from the dead, and gave him glory that your faith and hope might be in God, *1 Pet. 1. 20. 21.*

Let this suffice, because Master *Lankaster* was so shamed when he was very brieft to speake against the Arminians; and I demanded whether it was not Arminianisme to say that Christ redeemed every particular man in the world, he answered, yes; then I shewed him this of the Doctor, at which he was so blank, that he had not one word to say, but that the Printer had mistooke it, so much for the first head of errors.

The second head of errors is about possession, the Doctor saith that Christ is actually delivered unto a man before ever his blind eyes be opened or they come out of prison, or before they have any gracious qualifications whatsoever, *pag. 154.* I demanded of Master *Lankaster* how this could be, for he that is in Christ is a new creature, *2 Cor 5. 17.* and further, I said that the humanity of Christ is in heaven, and the essence of Christ fills all places and is in all creatures as well as in men, *for in him they live, move, and have their being, Acts 17. 28.* then said I this cannot be understood, that Christ should enter personally and take possession, but graciously when he worketh grace in the soule, and stampeth his owne Image upon it; to this he replied, that it was a gracious possession and yet before any qualification; I replied againe, that it was nonsense to say that Christ enters into the soule, and before that he worketh grace when as the infusion of grace is the entrance of Christ into the soul; he said, this grace was the love and favour of God; to this I said, the words are, he hath a possession of Christ, which cannot be without faith, this he granted; but saith he, Christ may enter into us and have a possession before any gracious qualification; I having drawne out his full meaning, answered, that it was horrible blasphemy to say that Christ lives graciously in that soule where the devill reignes as lord and king, or to say that Christ dwels in a cage of uncleane and filthy lusts, or to say that he is an idle spirit doing nothing, or an underling to the devill, or to say that the devill is the Lord and rules any of the living members of Christ; yet saith *Crispe*, art thou rebellious, an enemy, ungodly, a harlot, nay, art thou worse then enmity it selfe, Christ came for thee; marke, while thou art thus, and no better then thus, before thou art any better, *pag. 67.* whosoever thou art in this Congregation, suppose art, unkind, a whoremonger, a swearer, a blasphemers, a persecutor, a mad man,

in iniquity, yet couldest thou but come to Iesus Christ, I say onely come; marke, he meanes a carnall comming, for saith he, it is no matter though there be no alteration in the world in thee I say, at that instant although thou be thus vile as can be imagined, doe but come to Christ, and he is untrue if he cast thee out, *pag. 314.* and he saith, such a person as this without any change or alteration in the world, if his heart doe but say, I would have Christ, all that sinfullnesse though continued in, is no barre in the world to hinder this man from claiming his portion in Christ, *pag. 320.* here this seducer makes no exceptions of any sinne, no not the blasphemy against the holy Ghost, which shall never be forgiven, *Mat 12. 31.* for, saith he, in a carnall manner, those that receive him were made the sonnes of God, *John 1. 12.* but he, like the divell, leaves out To them that beleeve on his name; yea further he saith, to take Christ upon his generall tender is as good security as any in the world; yea, most blasphemously he saith, it is as good as any God can make him, *page 163.* but doth not the Apostle say, *give all diligence to make your calling and election sure,* 2 Pet. 1. 10 but the Doctor saith, God hath so passed himselfe over to man as that he hath no more command over himself then the creature can have power over him, *pag. 277.* now follow his reasons, why christ is made over to men before they have any gracious qualifications.

First, saith he, Christ is the beginning of all things, then as the builder of the house doth not come after the house is begun to be builded, but is present to lay the first stone thereof. I answ. and grant, that Christ was from all eternity; but this is not our question, whether Christ was before men, or whether man be before his house; but here is the question, whether a man will possesse his house before he build it, or whether Christ will dwell in the soule before any qualification; then by his owne argument, as man fits his house before he possesse it, so Christ fits the soule before himselfe will dwell in it: his second reason, Christ is the head of the body, and all the senses are in the head: therefore saith he, men doe not see before they have a head, &c. I answ. will it follow, because Christ is the head to his Church that are members of his body, therefore he is so to them before they are any part of his Church or members of his body. Thirdly, he saith, Christ is the life, and all that come to the Father come by him, *John 14. 2. 6.* and Paul saith, *I live, yet not I, but christ, liveth in me,* Gal. 2. 20. hence he concludes, that a man cannot live before that life is breathed into him; I answ. if this seducer had read the whole verse he might have found faith where he found christ, for mark, *I live by faith of the Sonne of God,* Gal. 2. 20. Christ dwels in your heart by faith, *Eph. 3. 17.* then christ doth not come and dwell in the soule before faith. *We have accessse by faith into this grace wherem we stand,* Rom. 4. 2. and God hath given repentance unto life, *Acts 11. 18.* Here Master Lancaster affirmed, that faith and re-

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Penance were both the same thing; and that he knew no graces of the spirit, but testimonies of Gods love, and if we call these graces, then saith he, our riches, money, and cloathes, and victuals are graces also; I might here shew that these are temporall and not spirituall; and againe, some that are spirituall are common and some are speciall, your heavenly Father will give his spirit to them that aske him, *Luke 11. 13.* this is not to be understood the third person, but his gifts or good things, *Mat. 7. 11.* desire spirituall gifts, *1 Cor. 14. 1.* abound in this grace also (after he hath named other graces) as faith, utterance, knowledge and love, *2 cor. 8. 7.* stirre up the gift of God that is in thee, *2 Tim. 1. 6.* and to say that repentance and faith are the same thing, cannot be for repentance consists much of godly sorrow, bewayling the breach of the first Covenant and our misery that came upon it, but faith is fixed upon the second *Adam*, fulfilling the second Covenant for us, beleeving and applying the happinesse that came upon it; but more of this anon: for the present it may suffice that here you see qualifications before that Christ doe actually possesse the soule.

But he replies saying, that it is a sordid and a grosse conceit in the hearts of some persons, to thinke that there cannot be humiliation for sinne, except perions be brought to dispaire. *page 324. I ans.* a man cannot be humbled for those sins in himselfe, unless he dispaire of all hope in himselfe; *thou saidest not there is no hope, thou hast found the life of thine hand, therefore thou wast not grieved* *Isa. 57. 10.* he that doth not deny himselfe, and forsake all and follow Christ, is unworthy of him he cannot be his Disciple. *Luke 14. 26, 27.* but saith he although a man be utterly undone before Christ come into the soule, yet saith he, the man is not sensible of it, till Christ be actually given and come into the soule to work that sensiblenesse, *pag. 201. I ans.* the worst of men have been sensible of their undone condition although Christ never came graciously into their soules: witnesse *Cain, Pharaoh, Saul and Judas*, all these by the law saw their undone condition: for by the law is the knowledge of sin. *Rom. 3. 20.* but he replies, that although the law be a light like the Sun, yet it gives no eyes to see: *I ans.* that it did give those reprobates a sight of their undone condition, and as an Instrument in the hand of Christ it may give a greater light, so the law may convert the soule, make wise the simple, rejoyce the heart and enlighten the eyes, *Psal. 19.* but howsoever the law may shew a wicked man his sinfull condition, because some remainders of it are left still in nature; *The Gentiles by nature doe the things contained in the law which shewes the work of the law that is written in their hearts, Rom. 2. 14-15.* this may suffice to shew that a man may be sensible of his owne undone condition, before that Christ comes graciously into the soule; but further, when Christ comes into the soule, he comforts those that mourne, he gives joy for mourning, and the garment

garment of praife for the ſpirit of heavineſſe. *Iſa.* 61. 2, 3. then ſure they doe not mourne before they are ſenſible wherefore: all this ſhewes that Chriſt works ſome qualification before he come to poſſeſſe the ſoule; ſaith Chriſt to *Paul*, *I ſend thee to open their eyes, and to turne them from darkneſſe to light, from the power of Satan to God; marke, that they may receive forgiveness of finnes, and inheritance among all them that are ſanctified by faith in me; Acts* 26. 18. here you ſee that forgiveness of ſins which is a great part of juſtification, is not the firſt work in the ſoule; but much preparation of common grace which goes before, but ſpeciall grace is the entrance of Chriſt as I ſaid before, which brings me to the third head of errors which are about juſtification.

He ſaith, that Chriſt enters actually and juſtifies a perſon before any gracious qualification be wrought in them, *page* 155. he ſaith. they are juſtified while they are ungodly, *page* 136. *I anf.* this is horrible blaſphemy, for it makes God an unrighteous Judge. to pronounce a ſinner juſt before that he is juſt either by inherent righteouſneſſe, or by that imputed righteouſneſſe of Chriſt, whereby alone he may be juſt: but ſaith *Crispe* ſaith is a work and the Apoſtle ſaith, *to him that worketh not, but beleeveth on him that juſtifieth the ungodly*, *Rom.* 4. 5. it ſeems he takes this for a carnall beleeving ſuch as may be in the ungodly, remaining ſuch. for he leaves out *his faith is counted for righteouſneſſe*, but it is of faith that it may be of grace *Ro.* 4. 16. *we have acceſſe by faith into this grace wherein we ſtand, being juſtified by faith we have peace with God*; *Rom.* 5. 1. 2. yet as faith is a work. we renounce it in poynť of juſtification, as a poore lame Cripple cannot get his living by working. yet he can receive an almes with his lame hand that ſhall maintaine him as well and better then working; but ſaith *Crispe*, Chriſt is put upon a ſinner before they have any hand to put him on, as a Phyſitian uſeth to doe with an unruly Patient who ſhuts his teeth againſt his phyſick. then he forceth his mouth open and powres it downe his throat, ſo ſaith he, the Lord forceth Chriſt upon us *page* 150 151. and he ſaith, Chriſt gets upon us as we get up to break a horſe. ſo ſaith he. was *Ephraim* yoaked and fettered: *I anf.* this is nothing but the plowing and breaking that is by the law. before that Chriſt enters graciously to juſtifie us; but if this breaking be before, this confounds his former tenet, that Chriſt enters before any qualification or any preparation be made for him, ſo then the Lord plowes up the ſoule to make it fit for the ſeed of ſaving or juſtifying faith; for ſaith Chriſt, *I ſtand at the doore and knock, he doth not enter till the will be changed and made willing to receive him; I doe not ſay as the Arminians doe that Chriſt waits till we will, but till he himſelfe hath changed our hearts, I ſay till then he will not enter graciously, nay, if his owne Spoule be ſomething unwilling he will depart, Cant.* 5. 2. but ſaith *Crispe*, Chriſt may come to us graciously as well as we may caſt a garment upon a dejected body having no hand to receive it.

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I answer, the comparison is not equall for all, although this dejected body have no hand, yet he hath life and a heart to receive that mercy thankfully, but we are dead in trespasses and sinnes, Ephesians 2. 1. then how can a dead stone receive any thing that hath neither heart nor hand, life nor motion to doe it? so then, faith must be wrought in the soule to receive christ first, before that we can receive him to justifie us; we have accessse by faith into this grace wherein we stand, Romans 5. 2. with the heart man beleeveeth unto righteousness, Rom. 10. 17. the Gentiles attained to this righteousness because they sought it by faith, but Israel hath not attained to this righteousness, wherefore? because they sought it not by faith, Rom. 9. 31, 32. so then, we must have faith before and by which we must receive the righteousness of Christ, for before faith was wrought in the soule there was none righteous nor one, that every mouth may be stopped, and all the world may be guilty before God; marke. I doe not say guilty before men, but before God, for all have sinned; till the righteousness of God be imputed to us, which is by faith of Jesus Christ, unto all and upon all that beleeve, for there is no difference, Rom. 3. 10, 19, 22, 23. but the Doctor would faine be justified without faith, against the cleere light of the Scripture, and cannot tell how to make it appeare. therefore he almost yeelds; but yet he hath one starting hole more, saying, although faith justifies, yet saith he, this faith is confined in the person of Christ and not in us: I ans. with Paul, even we have beleeved in Iesus Christ, that we might be justified by the faith of Christ, that the promise by faith of Iesus Christ might be given to them that beleeve, Gal. 2. 16. 3. 22. but when he comes to make his matter good at the end of the seventh Sermon, he unawares confounds all that he hath said both before and after, in this point; for saith he, we are all like *Jeremiah* in the dungeon when Christ comes into us, and he is like *Ebedmelike* who let downe the ropes of his faith and puls us out; so then, here you see *Ebedmelike* did not goe downe to *Jeremiah*, but cast downe the ropes by which he drew him up to him, so our *Ebedmelike* Iesus Christ doth not first come into our filthy soules while the divell rules and reignes. but first he casts downe the grace of faith into our soules, and by that faith he drawes us out of our sinfull condition, so then our *Ebedmelike* did not goe downe and get upon our backs as we goe to breake a horse, and as a Physitian powres downe the Physicke in spire of the Patient, but first reacheth downe the ropes of faith, and presently we are made willing to come out, for by this rope of faith Christ and us are knit together; neither doth the rope of faith manifest to our selves nor others, for it was cast into the dungeon, and as hard to be knowne as justification it self; for *Jeremiah* had the ropes, yet he saw them not till he came out neither did he see *Ebedmelike* till he was out, yet he trusted by that rope to get out

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although he saw it not; so *Job*, although thou hidest thy face from me and holdest me for thine enemy yet saith he, though he slay me yet I will trust in him. *Job* 13. 15. 24. and saith the Prophet, he that walketh in darknesse and sees no light, let him trust in the name of the Lord, and stay upon his God, *Isa.* 50. 10. but both *Crispe* and *Lancaster* affirmes, that faith acts no longer then it manifests it selfe, for say they, faith is the evidence of things not seene, *Heb.* 11. 1. but I had rather take *Pauls* word then both theirs, who saith we walk by faith and not by sight, *2 Cor.* 5. 7. sight is reserved till faith is ended then we shall see Christ face to face, *1 cor.* 13. 12. but doth faith evidence all things to them that they beleieve? hence I gather, that their faith is the evidence of hell, for they beleieve it if they be not Atheists, and it is not seene, and there is a bastardly faith very full of confidence, as the true borne faith of a Christian, like the stony ground full of joy, which failes them when they have most need of it; but saith *Crispe*, faith acted by beleivers is full of sinne, but if this man had knowne what true faith had been, he would rather have said, that faith acted by beleivers is full of Christ, and a weak faith may take hold on Christ and be justified, as well as a weak eye could look on the brazen Serpent and be healed *Iohn* 3. 14 15. so then, God justifies by pronouncing us just, and christ justifies by his merits purchasing it for us and Faith justifies by applying those merits of christ to our selves, and works alone declare it, *James* 2. 21. 25. or thus as faith acts by receiving or taking christ and his righteousness, so it justifies, and as it works by love, and acts all other graces, so it sanctifies and manifests it selfe to our selves and others; this they deny, saying, that act which justifies is manifestation.

The fourth head of errors is about the new covenant: In his sixth Sermon he saith, christ hath made a covenant without any conditions on our part, page 124. and he saith in way of condition of the covenant we must doe nothing page 128. he sayth, it is probable that christ was the first covenant, page 124. but was christ the first covenant? then how came the first to be faulty? will they tax christ with faults, which was without sinne? and againe, how came the second covenant better then the first and built upon better promises? *Heb.* 8. 8. 9. is any thing better then christ, and any promises better then those that are made in him? me thinks men should be ashamed and tremble to preach and print such hellish blasphemy; so then the first covenant was made to *Adam* & all mankind in him by nature, and the second covenant was made to christ, both God and man, and to all the elect as they are in him by grace, now as no man was bound to the conditions of the first covenant nor guilty of the breach of it till they have a being in him by nature, so none of the elect are bound to the conditions of the second covenant, till they have a being in him by grace; but both *Crispe* and *Lancaster* assume, that
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this new Covenant is without conditions on our part : *I answ.* in this they shew themselves to be sonnes of *Belial*, that say of God and Christ his Anointed, *let us break their bonds asunder and cast their cords from us*, *Pl. 2. 2. 3.* but this is to abolish the new Covenant, and quite overthrowes the Gospell of Jesus Christ ; I do admire they are not ashamed to call it a Covenant when as they deny the conditions of it : I must confesse *Lankaster* was ashamed to call it a Covenant and would have it to be only a legacy, or a will or testament, but this we grant as well as he that we have nothing but what was freely given us of God by will or testament, but this testament and the new covenant may stand well together; for the first *Adam* had nothing but what he received from God as a free gift, yet that did not nullifie the conditions of the covenant, and make it voyd to him and his posterity ; so the second *Adam* receiving grace without measure, *Iohn 3. 34. and out of his fulnesse we receive grace for grace, Iohn 1. 16.* yet all this hinders not the conditions of the new covenant, and as we were all bound to the conditions of the first covenant so that when *Adam* fell we all fell in him, and as soon as we had our being in nature, we took that guilt upon us for the breach of that covenant, so as soon as we are in the state of grace in the second *Adam*, then we are bound to those conditions of the new covenant, which is not another distinct and contrary to the first covenant, but Christ hath fulfilled that first covenant which we had broke, and now our conditions are made more easie for us to keep ; the first was made with a weake man, therefore he soone fell, and we in him, but the second was made with him that was both God and man therefore he was able to keep the conditions of it, and not onely so, but to give us power to keep our conditions also, which are these chiefly ; first, repentance and all those graces that may humble us for that great sinne in breaking the first covenant, and then faith to beleieve that Christ hath fulfilled for me ; in particular therefore, the tenor of the Gospell runs thus, *Paul* testified both to Jewes and Gentiles repentance towards God, that was for the breach of the first covenant, and faith in the Lord Iesus christ, *Acts 20. 20. repent and beleieve the Gospell, Mark. 1. 15.* therefore the Apostles were sent to preach repentance and remission of sinnes, *Luke 24. 47.* and when men did repent of their sinnes, then saith christ, *onely beleieve, Mark 5. 36.* and when the *Jaylor* repented, they sayd, *if thou beleieve in the Lord Iesus thou shalt be saved, Acts 16. 31. whosoever beleieveth in christ shall not perish but have everlasting life, Ioh. 3. 15.* and Christ blamed the *Priests* and *Elders* because they beleieved not in him though the publicans and harlots beleieved on him yet sayth he, *ye repented not when ye had seen it, that ye might beleieve in him, Mat. 21. 31.* so then, we must repent for our breach of the first covenant, and grieve and mourne for those sinnes for which our Saviour suffered, and then we must beleieve that he hath fully satisfied the law for us upon these

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these conditions we enter into the new covenant: yet I grant that faith is the gift of God, *Eph. 2. 8.* and that Christ is exalted to be a Prince and a Saviour to give repentance to *Israel* and remission of finnes, *Act. 5. 31.* yet all this hinders not, but these are conditions on our part in the new covenant, they are given as a Legacy by will or testament, to be imployed as conditions of the new covenant: but saith *Crispe*, it is called an everlasting covenant. then saith he, if it stood on these conditions, we should daily faile and make it frustrate, as *Adam* did, and then it could not be everlasting, except saith he, man were so confirmed in righteousness, that he could never faile on his part; but this is not true, for God made an everlasting covenant with *Abraham*, *Gen. 17.* although he had his failing as well as other men; and whereas he saith, we should make it frustrate as *Adam* did. *I ansr.* that we upon the conditions of faith and repentance cannot totally nor finally fall away, for in this new covenant of grace we doe not performe them in our owne strength, but in the power of christ, and he hath put his spirit in us to cause us to walke in his statutes and his feare in our hearts, that we shall not depart from him, *Jer. 32. 4. Ezek. 36. 27.* now those that want these inward abilities, may be in the outward covenant as it was made with *Abraham* and his seed, but if they have not faith & repentance they frustrate the covenant of grace, for he that beleeveeth not shall be damned, *Mar. 16. 16. except ye repent ye shall perish, Luk. 13. 3. 35.* But saith *Crispe*, these things are by way of consequence, after we are in covenant with God, as fruits and effects of that covenant; but saith he, they are not true by way of antecedence, page 124. this *Lancaster* affirmed also. *I ansr.* man will not enter into covenant till he is agreed, for there can be no covenant without agreement of the parties that are to enter into that covenant, therefore the Lord sends forth his Ambassadors to beseech us to be reconciled, *2 Cor. 5. 20.* now mans heart is not fit to enter into covenant till he repent for the breach of the old covenant, and beleeve that Christ hath fulfilled the new for him in particular, therefore of necessity repentance and faith are antecedents and concomitants of this new covenant of grace; for what fellowship hath righteousness with unrighteousness? what concord hath Christ with *Belial*? but God hath said in this new covenant, *I will be their God, and they shall be my people, 2 Cor. 6. 14, 15, 16, 17, 18.* but saith *Crispe*, because God gives all, therefore nothing is required of man. *I ansr.* the legacy or testament is wholly of God, but the covenant that followes is not so and these may be clearly distinguished, although not divided; in the legacy, saith the Lord, *I will have mercy on her that had not obtained mercy;* then followes the covenant, *I will say to them that were not my people, thou art my people, and they shall say, thou art my God, Hof. 2. 23.* thus God in his great mercy puts his feare in our hearts, and writes his lawes within us, to enable us to enter into cove-

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nant with him, and then he takes us into covenant with him, and whereever you find this covenant mentioned between God and his people, you shall alwayes find these gracious qualifications going before. see *Ezek.* 36. 25, 26, 27. then the covenant in the 28. ver. and so in all the rest; but saith *Crispe* and *Lankaster* both, we may doe some duties and service to God, but not as conditions of the covenant; but he hath no prooffe to confirme it; so then, when God takes us for his his people in covenant with him. we againe take the Lord to be our God. and as God binds himselfe to us to doe us all manner of good, so we againe bind our selves to God to doe him all manner of service, duty and obedience; as when a Master makes a covenant with his Prentice, he binds himselfe to find him all manner of necessities, and the Prentice binds himselfe to doe him all manner of service; and wnefore serve our Sacraments but as seales of this covenant that is betwixt God and us. and as often as we receive them, we doe (as it were) renew our bond of obedience unto him; The Doctor saith, when men are justified, then God hath made a covenant with them; but saith he, this was done before man could doe any thing, before the children had done either good or evill; it was said *Jacob have I loved, and Esau have I hated.* *Answer.* that was not spoken before, but a long time after by *Malachy* the Prophet. *Romans* 9. 13. but there is no such thing in *Genesis*, so that all which was spoken before the children were borne was this, that the elder should serve the younger. *Rom.* 9. 11, 12. and for that other place, *Rom.* 4. 5. see his wicked inference. bee use it is said, to him that worketh not, therefore faith is not required to justify us, when as the words are cleer, to him that worketh not, his faith is counted for righteousness, but saith he, because it is not of works therfore it is not of faith, when as the words are expresse that it is of faith and not of works; and because the ungodly are said to be justified, therefore he would gather hence that they are justified and yet remaine ungodly; but if he were not blind he might read his faith and he that beleeveth on him that justifieth the ungodly; now although the ungodly here be named as a man may be said to marry a Widow doth she remaine so after marriage? so if Christ justify the ungodly, must they neede remaine so after they are justified? no. here is faith as soone as justification; but saith the Doctor if these things must be as conditions. then Christ justifies the godly and not the ungodly: *Answer.* No; but the act of justification makes them just and therefore godly: but saith *Crispe*, the covenant is nothing else but Gods love to man: *Answer.* it is no covenant at all till man close with God by faith; yet we grant that God is the Author of all this, and therefore all the glory is to be given to him and not to us at all for he both makes us capable, and then of his infinite goodnesse takes us into covenant with him; but saith the Doctor, faith is not a condition, because it is a work.

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work of ours; it is true, the works of the law are excluded, but faith is a work of grace; again, faith as a work doth not justify, but as an instrument, not for the worthinesse of it, as a grace, but in regard of the worthinesse of the object; for as the hand feedeth not the body as being food it selfe, but as it receiveth and ministreth food unto it, hereby it is sustained; so faith justifieth by receiving and applying Christ to be our righteousness and life; but the Doctor denies that Christ should justify by faith, because faith he, if Christ shoud doe so, then he must have a partner to justify us: *I answ.* It would be counted a folly to say, when a poore man puts out his hand to take an almes, that the man did not of himselfe give that almes; but sayth *Crispe*, he had a partner, and because *David* had a sling and a stone to kill *Goliath*, therefore he had a partner to doe it; this is the Doctors free grace, that will not admit of faith wrought in us by Christ, to receive and apply his righteousness unto us, this sayth he, is to make himselfe a partner with Christ, but if a common Whore doe but beleeve that Christ hath done this with such a faith as may stand with her whorish heart, then shee is justified, because shee did not repent and then beleeve that shee should be justified, but still remaining a Whore with a bastardly faith beleeves that shee is justified, this is that hereticks devinity; and old *Lancaster* affirms the same; but we receive the promise of the Spirit by faith, even we beleeve in *Jesus Christ* that we may be justified by faith, *Gal. 2.16.* being justified by faith we have peace with God through *Jesus Christ*, by whom we have accessse by faith into this grace wherein we stand, *Rom. 5.1.2.* it is of faith that it may be of grace, *Rom. 7.16.* let him take hold of my strength and so make peace with me, *Isa. 27.5.* and Christ dwels in our heart by faith, *Ephes. 3.17.* by grace ye are saved through faith, *Eph. 2.8.* we are kept by the power of God through faith unto salvation, *1 Pet. 1.5.*

Thus Christ will neither take possession of us to dwell in us nor justify us, nor adopt us nor enter into covenant with us, nor save us without faith; then what cursed seducers are these that would make faith but an idle spectator, to see all those great things that are, as they say, all done before and without faith: thus the devils instruments doe not onely seeke to abolish the law of God, but the Gospell also, by taking away the conditions of the new covenant, so to make it void to their eternall ruine of body and soule for ever.

The fift head of errors is about a holy conversation; he sayth, that Christ did not only put an end to the curse, but also to the life of the law. *page 237.* thus that law that should guide us in al holy obedience to the will of God, this faith he, Christ hath put an end to the very life of it; but must we beleeve this seducer or the Prophet of God, which sayth, all his commandments are sure, they stand fast for ever and ever, *Psalm. 111. 7.8.* thy word is settled for ever in heaven, *Ps. 219.89.* the Angels doe his commandments, hearkning to the voyce.

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of the word, Ps. 103. 20. then hath Chriſt put an end to the life of the law, which is for Saints and Angels for ever; what a helliſh tenet is this? and ſaith *Crispe*, a blameleſſe walking according to Gods owne law eſtabliſhed is a fruit of ignorance and a cauſe of mans not ſubmitting to the righteouſneſſe of God *pag.* 206. what curſed blaſphemy is this? is not the law holy, and the Commandement holy, juſt and good? *Rom.* 7. 12. is not the Lord righteous in all his wayes? *Pſ.* 145. 17. when *Zacharias* and *Elizabeth* walked in all the commandements and ordinances of the Lord blameleſſe, the text ſayth, then they were both righteous before God. *Luke* 1. 6. but were they both righteous before God, and yet not ſubmit to the righteouſneſſe of God; the Goſpell reveales the righteouſneſſe of God. *Rom.* 1. 17. and doth not the law the ſamſe? *Paul* had not knowne ſinne but by the law. then did the law that ſhewed ſin, make him ignorant of righteouſneſſe, and did his obedience to the law make him diſobedient to Gods righteouſneſſe? what blaſphemy is this to affirme that Gods law ſhould make a man deſpiſe Gods righteouſneſſe: againe ſayth this Doct^r, righteouſneſſe puts a man away from Chriſt, and yet he ſaith. that no ſinfulneſſe in the world can debarre them from him, yet righteouſneſſe may debarre them from him, *page* 249. upon theſe things I carried ſo long with Mr. *Lancaſter* that he was almoſt ſpent, and his wife cryed out, that her husband was almoſt ſpent, and ſo my friend and I left him; and were it not for his wife who looked very big about the middle, I would have a third battell with him. in which I am confident he would yeeld upon quarter, for I perceived his munition was almoſt ſpent now, for his argument that righteouſneſſe hinders a man from Chriſt, when as no ſin in the world can doe it, although it be the ſinne againſt the holy Ghoſt, which ſhall never be forgiven, *Mat.* 12. 32, this might convince him, if he were not mad upon his error, but he confidently affirmed, that Chriſt excepts againſt no ſin whatſoever, but only righteouſneſſe, ſaying, *I came not to call the righteous but ſinners to repentance*, *Mat.* 9. 13. to which I replied that Chriſt came as well to call thoſe that are righteous in their owne eyes to repentance, as thoſe that are prophane and wicked liver, for *Paul* was ſuch a one, *touching the righteouſneſſe which is of the law blameleſſe*, *Phil.* 3. 6. yet Chriſt called him to repentance; then ſayd I, why ſhould any ſuch be excluded from the call of Chriſt, but this did ſo inrage M. *Lancaſter* that he was ſcarce himſelf and yet he would hold and maintain, that Chriſt came to call none but prophane ſinners, as whores and drunkards; but if this be ſo, then all that come to the ordinances before converſion have barred themſelves from Chriſt, unleſſe they returne to their former prophaneſſe Chriſt will never call them to repentance, and by *Lancaſters* judgement, Chriſt will call more to repentance from the handy ſtewes at *Annus* then from our aſſemblies: for if any come to the aſſemblies, or conforme to any ordinance before he be truly called, this man hath barred himſelfe out of

heaven;

heaven; O most horrid and hellish doctrine! can they shew me an example from all their hellish meetings, that ever God called three thousand, as he did at one Sermon *Acts 2. 41.* againe, if this were true, the Gospell would damne us all, for we all have an outward conformity before we have any inward truth and sincerity, thus *Lancaster* acts the devils part, to keep all before conversion from using any means that they may be called; now you shall see what he sayth for those whores and drunkards whom he sayth are justified; sayth the Doctor and *Lancaster*, all this sanctification of life is not a jot the way of a justified person to heaven, *page 69.* thus you see that neither justified nor unjustified persons must use any means to come to heaven; but *Lancaster* said, there is a twofold sanctification, one in the person of Christ, that saith he is necessary, because Christ is the way, the truth, and the life; but then there is another sanctification in us; but sayth he, that is not a jot the way to heaven. *I answer,* and grant that the holiness in the person of Christ is the cause of our coming to heaven, but here I am not speaking of the causes but of the way to heaven, now that way shall be called the way of holiness, *If 4. 35. 8.* for no uncleane thing shall enter into heaven. *Rev. 21. 27.* the pure in heart shall see God, but without holiness no man shall see the Lord, *Mat. 5. Heb. 12. 14.* I may may cleere it thus; suppose I have a friend come to London, and I aske him the cause of his coming, he will answer me, such a business was the cause of it; then I demand by what way he came, then he will tell me, such a road way; so the holiness of Christ is the cause of our coming to heaven, but our sanctification is the way thither; but he replied and shewed me many Authors, whom he sayd was of his judgement, that Infants may go to heaven without inherent righteousness; for sayth he, they are not capable of faith nor knowledge, much lesse of practice, therefore sayth he, uncleane ones may goe to heaven; and further he sayd, all those places I mentioned was to be understood of men of yeers and he sayd faith came by hearing the word, but let any rationall man judge, whether this place be not rather to be understood that the word is the ordinary means to work faith & holiness in men of yeeres; and for Infants or Ideots or those people that have not the word God is able to worke it in them by his spirit, for certainly it must be wrought in them before they come to heaven, for without faith none can please God, *he that believeth not shall be damned, for the wrath of God abides on him, John 3. 18. 36.* and another text I may retort back upon him, which he mentioned without any wit or reason, saying, he that will not worke, neither let him eat: but sayth he, must none eat but men of yeers, then what shall Infants and aged people doe; I know not how he applied it to any sense, but I may retort it backe, thus shall none have faith and holiness but men of yeers, then what will become of Infants, seeing none without holiness shall come to heaven. But is this their free grace to damne all the world, but onely a few men of

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yeeres that have the word preached unto them, but for any other, they must either goe to heaven without holinesse, or else not at all; but there being but one way to heaven, God is able where ordinary meanes are not to supply the want of it by his spirit; thus when he hath made the way to heaven so broad that some may walk in it thicker without holinesse: then he comes to answer an objection, saying, *strait is the gate and narrow is the way that leadeth unto life, Mat. 7. 13. 14.* to this the Doctor answereth poynt blank against our Saviour Christ, saying, the way to heaven is the most easie to walk in of any in the world, and they are false Prophets that say you must walk so precisely, telling you that the gate is strait and the way narrow that leadeth unto life, for saith he, there is abundance of largenesse and ebbe-roume in Christ the way, so then, this saith he, is the meaning of Christ, that the way to heaven hath not that latitude in it, but is too strait to containe man and his righteousness, so that all a mans righteousness must be cut off that walks in that way, see the end of the fifth Sermon; and therefore he blames men when sinne abounds for fasting and praying to suppress it; and when wrath breaks in upon us he saith, we must not think that this is the way to deliver us, this saith he, is the way to make our righteousness an Idoll, *page 109. 110.* he saith, there is nothing to be gotten that we have not already if we be in Christ, *page 219. I ans.* We have a right to all things, but the prayer of faith must fetch them out for our use, *Ezek. 36. 37.* he saith, we must doe these for the good of others and not for our selves, to praise God and to serve our generation, *page 230.* for saith the Doctor, the way to heaven is full of musick and flagons of wine, as to a drunkard, who delights alwayes in tipling: but *I ans.* that we must goe through much tribulation to heaven. *Acts 14. 22.* this is part of the narrownesse of it, we must take up our crosse and follow Christ; but the Doctor sayth, all teares shall be wiped from our eyes while we are here, and that God hath taken away every thing by Christ, that can disturb our peace and comfort, *page 242. 243. 244.* he saith, a man reconciled, God cannot tax him for any sin, *page 306.* he sayth, all occasion of quarrell or controversie between God and thee is absolutely taken away, *page 303.* he sayth, God doth never punish a beleever for sinne committed *page 25.* the reason, because the travaile of Christ gave the Father such satisfaction, that he saith, it did the heart of God good to see his Sonne tormented for us, he saw it and was satisfied, *page 46. 47. I ans.* This is hellish blasphemy, for when our finnes were upon him, yet then sayth the Lord, *Then art my beloved Sonne in whom I am well pleased;* and in his agony he sent an Angell to comfort him; and that place in *Isa. 53. 11.* is spoken of Christ himselfe, he saw the travaile of his soule and was satisfied, not that the Father saw it and rejoyced to see it; the Doctor saith, although the free man of Christ fall into the same sins that a reprobate doth, yet although
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the law ſay to the reprobate thou art damned for this, yet the law cannot ſay one word to the free man of Chriſt, ſo that he may eſteem of the curſe of ſuch law, as an Engliſh man may eſteem of the lawes of *Spain*, page 189. but Chriſt threatned the damnation of hell & other judgments to the Churches of *Aſia*, *Mat.* 23. 33. *Rev.* 2. 3 chap. the Doct. ſaith, if a beleever fall into ſome ſcandalous ſinne, as murder and adultery, as *David* did, yet he may looke upon Chriſt and in Chriſt, at that very time he commits them he may ſee a diſcharge of his finnes and reconciliation by Chriſt and his part in Chriſt; nay, further he ſaith, a beleever cannot commit thoſe finnes that may give occaſion of ſuſpicion, that if he come to Chriſt he ſhould caſt him out, page 330. 331. this alſo puzzled *Lancaſter* that he came off baſely; I demanded of him, if a beleever (having a cleere apprehenſion of God in Chriſt) can commit thoſe foule finnes; he answered, no; now this was well for ſaith *Joſeph*, *how can I doe this great wickedneſſe and ſinne againſt God*, *Gen.* 39. 9. then I demanded of him whether *David* or *Peter* or any other in the act of thoſe foule ſins did ſee God in Chriſt to their comfort; he answered, whether they did or no, yet a man may doe it; I answered, it was a flat contradiction, for he ſayd before, if they had that cleere apprehenſion, they neither could nor durſt thus ſinne, and now he ſayd in the act of thoſe finnes they may have this cleere apprehenſion, then he diſcerned himſelfe to be almoſt ſoyled and ſhuffled it thus ſaying, although he had not that cleere light in the entrance into that ſinne, yet God may ſhew it him before the act is over; I told him that he was yet upon his contradiction, but then he ſhuffled it off thus, ſaying that he ought to ſee his part in Chriſt at that inſtant, and not to adde unbeliefe to his other ſinne; I answered, he ought not to ſinne at all; but we are not ſpeaking what he ought to doe, but what he can doe at ſuch a time; but he could not find a ſtarting hole ready, therefore he ſaid, the Doct. meaning was, that at ſuch a time they ought to ſee their part in Chriſt; yet I ſuppoſe all this will hardly cleere the Doct.; for I ſuppoſe in the act of ſuch a foule ſinne, that a man ought not to lay his foule fingers on Chriſt, for ſome are too forward to cloſe with Chriſt; but ſaith the Lord, your hands are full of blood, goe waſh you, make you cleave, and then he ſaith come, now let us reaſon together, *Iſa.* 1. 15. 16. 18. I need not to ſpeak how *David* being hurried in temptation, and ſaw it not till *Naſhan* ſaid thou art the man; and *Peter* was in a paſſion and not himſelfe, when he came to himſelfe he wept; and the Prodigall, when he came to himſelfe he went home; but theſe were ſo farre from comfort in the time of thoſe finnes, that I ſuppoſe they rather never obtained their former joy, but they had ſome grodding of them to their dying day: ſaith *David*, take away blood guiltineſſe, O God; and in his old age ſaith he, pardon the ſinnes of my youth, *Pſalm.* 25. 7. 11. ſo then, I rather thinke
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he that can sinne thus, and think he may then close with Christ, that as yet he never had any true faith in Christ: but the Doctor sayth, beleevers need not to be threatned, for sayth the Doctor, the sonne sayd to the father, *thy people shall be a willing people in the day of thy power.* Pl. 110. which is flat against the text, and that the Sonne brought down the Father to his articles, which overthrowes the renour of the Gospell, which sayth, the Father sent the Son, and the Son came to do the Fathers businesse and to finish his work and not to do his own will, then he saith, Christ is the way for whores and drunkards in his fourth Sermon: *I asw.* Christ is the way for imitation to walk as he walked, *1 Job. 1. 6.* we must learne of him, *Mat. 11. 28.* *Job. 13. 15.* we must follow his steps, *1 Pet. 2. 21.* and Christ is our Counsellour, *Isa. 9. 6.* *Rev. 3. 8.* now he that thus walketh imitating Christ and obeying his counsell, this man walkes in Christ, *Col. 2. 6.* because the word of Christ rules in their heart, *3. 16.* but for any to say, they walk in Christ, and yet set at naught his counsell, he will laugh at their destruction, and mock when their feare commeth, *Prov. 1. 24.* these men are led away with their lusts, *Jam. 1. 14.* now such the Lord may justly give up to their own hearts lusts, to walk in their own counsels, *Ps. 81. 12* but *blessed is the man that walketh not in the counsell of the ungodly,* *Psal. 1. 1.* but freely yeelds himselfe unto Christ to be guided by his counsell, and afterward brought unto his glory, *Psal. 77. 24.*

So much in answer to Doctor Crispe and Mr. Lancaster, in which their Christ is exalted above all, now followes the combat in the Den.

A combat with the Antinomians Christ in his Den.

WHen we seriously consider poore heathen people who naturally seeke after a God to worship and cannot find the true God nor rightly how to worship him, then we bewaile the great losse that all mankind had by the fall of *Adam*, wherein we lost the knowledge of the true God and rightly how to worship him; but what shall we say when *Israel* is a long time without the true God, *2 Chron. 15. 3.* or at leastwise halt between two opinions as not being resolved whether the Lord or *Baal* be the true God, till the Lord himselfe by fire from heaven decide the controversie, *1 King. 18. 21. 38. 39.* but to the astonishment of all people that lay it to heart; when Christians under the glorious Sunshine of the Gospell shall dispute and contend about the true Christ, this is most abominable to all that heare it: it is true, when Christ came in the flesh he came to his owne, and his owne received him not, *Job. 1. 11.* and some sayd he was a good man, and some said nay, but he deceiveth the people; some sayd this is the Christ, others sayd, shall Christ come out of

Galile

And the Priests ked him, art thou the Chriſt the ſonne of the bleſſed? and Ieſus ſaid, I am, Mar 14. 61, 62. And Martha ſaid, I beleewe that thou art Chriſt the ſon of God which ſhould come into the world, John 11. 27. Yet the Jews had decreed, that if any man did confeſſe that he was Chriſt, hee ſhould be put out of the Synagogue, Joh. 9. 22. The Centurion ſaid, truly this is the ſon of God: But others mocking, ſaid, let Chriſt the King of Iſrael deſcend from the croſſe that wee may ſee and beleue, Mar. 15. 32. 39.

But now he is declared to be the ſon of God with power, according to the ſpirit of holineſſe by the reſurrection from the dead, Rom. 1. 4. Apollos mightily convinced the Iews, ſhewing by the Scriptures, that Ieſus was Chriſt, Acts 18. 28. And Paul was preſſed in ſpirit, and teſtified that Ieſus was Chriſt, verſ. 5. And he increaſed in ſtrength, & confounded the Iews, proving that this is very Chriſt, Acts 9. 22. Then what a miſerable ſhame it were for ſuch taught Chriſtians to diſpute whether this be the true Chriſt? Yet thus it will be according as hee himſelfe prophesied long agoe, ſaying, *many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many,* Math. 24. 5.

The time when theſe falſe Chriſts ſhall ariſe, is when you ſhall heare of wars, famines, and peſtilences, and earth- quakes in divers places: and when Gods people are hated, afflicted, and killed for the name of Chriſt, and betray and hate one another, and iniquity ſhall abound, and the love of many ſhall wax cold, and the abomination of deſolation ſtanding in the holy place. Theſe things have been all fulfilled ſince theſe troubles began, and now the Devill hath beene very buſie to ſow the tares of heresies; But ſaith the true Chriſt, *If any ſhall ſay unto you, loe here is Chriſt, or there, beleewe it not; For there ſhall ariſe falſe Chriſts and falſe Prophets, and ſhall ſhew great ſignes & wonders, in ſomuch that if it were poſſible, they would deceive the very elect,* verſ. 23, 24. Now obſerve the earneſtneſſe of Chriſt to prevent theſe ſubtile deceivers, that the Elect can hardly eſcape their hands ſaying, *Behold I have told you before: wherefore if they ſhall ſay unto you, behold he is in the deſert, goe not forth, behold he is in the ſecret chambers, beleewe it not,* verſ. 25. 26. Why muſt we not goe into their ſecret chambers, nor come at their private meetings? Becauſe of this ſort are they which creep into houſes, and lead captive ſilly women laden with their luſts, who are ever learning, and never able to come to the knowledge of the truth, 2 Tim. 3. 6. 7. Now the true Chriſt cometh openly. Ieſus answered him, *I ſpeake openly to the world, I ever taught in the Synagogues and in the Temple whither the Iewes alwayes reſort, and in ſecret have I ſaid nothing,* John 18. 20. *As the lightning cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall the coming of the ſon of man be,* Math. 24. 27.

But before I proceed to make a further diſcovery of theſe falſe Chriſts, give me leave to declare the tydings of that faithfull meſſenger who was ſent to try the Antinomians power (in their laſt place of refuge) being ſent forth by the true Chriſt to maintaine againſt them that none are actually juſtified, ſanctified, cal-

led, and adopted, and in the love and favour of God from all eternity : and so he having a promise of protection from his Master, *that the gates of hell should not prevail against him*, Math. 16. *And when he went through fire and water he would be with him, that it should neither burne nor drown him*, Isa. 45. 1. 2. So he being confident of victory, went on boldly to his den, and in this den hee was set upon, and now if you will attend, you shall heare the true relation of the combat in that den.

First, there steps up a servant of the Antinomians Christ, saying, that hee was actually justified before the act of beleeving; his first argument was this, Infants doe not beleeve, but Infants are justified. Therefore saith hee, some are justified that do not beleeve; now his reason why Infants do not beleeve, is, *because that faith cometh by hearing*, Romans the 10. vers. 17. *And how shall they heare without a Preacher*, vers. 14. The messenger of the true Christ answers, First, that although preaching be the ordinary meanes to beget faith in men of yeares, &c. in that place where it is truly preached: yet God hath not so bound himselfe to that meanes, that among those people that have not the word preached, they cannot have faith wrought in them some other way extraordinary, where that ordinary way is not to be had, as also that they which live in a place where the word is truly preached; If they be not able by some defect or other to heare it, the messenger of the true Christ is not so cruel, as to judge all the world to be damned, which have not the word truly preached unto them, and also all children that dye before they be able to heare it. But the true Christ saith, *he that beleeveth not, shall be damned*, Mar. 16. 16. Then of necessity all must have it, *or else he shall not see life but the wrath of God abideth on him*, Joh. 3. 36. Then consider the cruelty of this censure, and be informed *that the spirit of God is able to help all our infirmities*, Rom. 8. 26. But is this the honour you give to the spirit of Christ, to thinke him unable to worke faith without the helpe of your owne abilities? Again, faith may grow and act where we see it not, as well as trees grow in the winter downwards in the root, and we see it not. Again, Infants are sanctified, which flows from faith, *Ier. 1. 5. Luke 1. 15.* Again, Infants are entered into the Covenant with God by vertue of their Fathers faith: for God ingaged himselfe to be the God of their Father and his seed; into which Covenant they are infolded; And if they have but the seeds of faith in them, their fathers actions may be accounted theirs: *For if the roote be holy, so are the branches*, Rom. 11. 16. *And if the Parents be holy, so are the children*, 1 Cor. 7. 14.

Then steps up a second servant of theirs saying, he that is in Christ is justified, but we must be in Christ before that we can beleeve: therefore we must be justified before that we can beleeve. But here the servant betrays his M^r to be such a Christ, that any limbe of the Devill may be a reall member of his body, and any strumpet whore remaining so, may be his spouse. But the messenger of the Lords Christ saith, *If any man be in Christ, he is a new creature: Old things are done away, all things are become new*, 2 Cor. 5. 17. And he takes it for blasphem

try to say any such remaining so are members of his body : what , a member of Christ, and a member of a harlot ? (God forbid) *he that is joynd to the Lord is one spirit*, 1 Cor. 6. 15. 17. That is , one spirit, acts all the members of Christ , as one spirit acts all our members. Now here you will be put to your shifts, for either you must be forced to say all those abominations which are done before conversion, are the actings of Gods spirit in them , or else you must deny that the spirit of God acts them by his grace. But if you say the spirit of God is not in them, then saith the Apostle, *they are none of his*, Rom. 8. 9. And so not justified. But you play the sophister to prove that all our sinfull actions are moved by the spirit of God before conversion, saying, *the act of beleaving is the fruit of the spirit*, Gal. 5. 22. But this will not cover your nakednesse , for that is the grace of faith : yea all other graces are the fruits of Gods spirit, because hee wrought them in us, but the actings of those graces are partly from Gods spirit and partly from ours, and cannot so properly be called the fruits of his spirit. Again, what a damnable sluggard is the spirit of the *Antinomians* Christ to lye as a drone in their soules twenty or forty yeares , and doe nothing ? well may they pull their shouldeir from the law of God and from all workes of sanctification, being led by such an idle spirit. But the true Christ hath no idle members , nor the true Vine no barren dead branches. But you say, if faith be a good fruit, men must be good trees, else we may gather grapes of thornes, and figs on thistles. I answer, Faith is the fruit of Gods spirit, which is a good tree, and cannot beare evill fruits. But what a faith have these *Antinomians*, that will not make the tree of their body good ? Again, you say, he that hath the spirit of Christ, hath Christ, so I say too, but you say you have the spirit before you beleave , and therefore have Christ before you beleave : but have what spirit you will, you are no childe of God by adoption, till you receive Christ by faith , *Iohn 1. 12*. And have what spirit you will, it is not the spirit of adoption, wileffe it make you cry *Abba Father*, Galat. 4. 5, 6. He is called the spirit of grace and supplication, *Zech. 12. 10*. Which none can have before conversion. But here I smell an empty trunck for their Christ to move in personally, and he must move them as we move a stone, according to their tenets. But the true Christ makes us living stones to offer a living sacrifice acceptable to God, *1 Pet. 2. 5*. But they will not come to him that they may have life, *Iohn 5. 4*. He that hath the sonne hath life , and he that hath not the sonne hath not life, *1 Iohn 5. 12*. Then here is the cause, why they still remaine dead stones and empty truncks.

A third stands up, saying, the Elect are justified, therefore some that do not beleve are justified before they beleave : your argument, they that cannot be charged with any thing, are justified ; but who can lay any thing to the charge of Gods elect ? It is God that justifies , who shall condemne ? It is Christ that dyed, yet rather that is risen againe, *Rom. 8. 33*. But will it follow , because some of the elect are justified, called, and glorified, that therefore all the elect are so ? Saith the true Christ , *Other sheepe I have which are not of this fold, them also I must*

bring in, John 10. 16. Neither let them bring in their common diuelliſh euaſion, ſaying, that is meant of their owne apprehenſion : but is it the voyce of the ſheepe, or the voyce of the ſhepherd that ſpake this? Chriſt ſaith, that they are not of this fold ; but I hope Chriſt was not miſtaken through miſapprehenſion : ſaith the holy Ghoſt, *He that beleeueth not the ſonne ſhall not ſee life, but the wrath of God abideth on him*, John 3. 36. Saul, Saul, why perſequeſt thou me, Acts 9. 4. Was not this choſen veſſell here taxed with ſinne? *And ſuch were ſome of you* ſaith the Apoſtle) *being moued by the Holy Ghoſt, and ye were carried after dumb Idols*, 1 Cor. 6. 11. 12. 2. And ſaith Paul, he that wrought effectually in Peter, the ſame ſpirit, was mighty in me. Now by the ſame ſpirit he withſtood Peter to his face, becauſe he was to be blamed, Gal. 2. 8. 11. ſee 13. 14. And ſaith the Angell, *thou ſhalt be dumb, becauſe thou beleeueſt not my words*, Luke 1. 20. 22. *And ſinne and death is aſſed upon all men*, Rom. 5. 12. Then are the elect charged with nothing : *He that committeth ſin is the ſervant of ſin*, John 8. 34. Till the Sonne of God make him free, and then they are free indeed, verſ. 36.

A fourth ſtands up, ſaying, they that haue their ſinnes taken away are juſtified, but the elect haue their ſins taken away before they beleeue, Ergo, the elect are juſtified before they beleeue ; Your firſt part you ſay is proved, that ſins are taken away, becauſe David ſaith, *they are covered*, Pſal. 32. 1. And the minor you ſay is proved, becauſe Chriſt is the Lamb of God that taketh away the ſinnes of the world, John 1. 29. And becauſe the Lord laid on him the iniquities of us all, 1^ſ 53. 6. *Himſelfe bare our ſinnes in his own body on the Tree*, 1 Pet. 2. 24. *Our old man is crucified with him, that the body of ſinne might be deſtroyed*, Rom. 6. 6. But is covering a thing the taking away the being of it? Sin is compaſed to things moſt loathſome : but when ſuch a thing may be covered, yet it hath a being under that covering, Deut. 23. 13. Gen. 9. 23. And is Chriſt come & hath begun to take away our ſins? Yet we are not free from ſinne till death, Rom. 6. 7. Again, our ſinnes were not taken from us and inſufed into Chriſt, no more then we haue ſtript him of his righteousneſſe : but by imputation they are accounted to be his, although they remaine in us : and his righteousneſſe is accounted to be ours, although it remaine in him ſtill : and for what was laid on Chriſt, was nothing but the guilt and puniſhment ; *He was wounded for our tranſgreſſions, & bruised for our iniquities, and the chaſtiſement of our peace was upon him, and by his ſtripes we are healed*, 1^ſ 53. 5. But if our ſinnes had beene inſufed into him, they had been his, and not ours : and if his righteousneſſe had beene inſufed into us, it were ours and not his : for ſinne and puniſhment, they goe together, ſo that often the one is named for the other : if thou doſt not well, ſinne lieth at the doore, that is, puniſhment lieth at the doore, for ſinne lay then within him, Gen. 4. 7. ſee 13. Nay further, although the reigning power of ſinne be taken away, yet the being of ſinne is not taken away, no not in the juſtified : Thus hee runs into one error to defend another : yet all is too little to make a falſhood to be truth, yet thus they doe in that den,

Then

Then a fifth stands up, saying, wee were made sinners in the first *Adam*, before that we had done either good or evil: Therefore we are made righteous in the second *Adam*, before that we have done either good or evil: The consequence you say is proved; *Rom. 5. 18, 19. As by the offence of one, judgement came upon all to condemnation: Even so by the righteousness of one, the free gift came upon all unto justification of life.* Now say you, the Emphasis lies in these words, *us* and *sa*, but why may not *all* be put in without feare to the universall gracious. For as all men being in the first *Adam* by nature, sinne and death came upon all men: Even so, all that are by faith in the second *Adam*: the gift came upon all to justification of life; Yet there is no universall grace for all men without exception, but for all the faithful that are translated out of the first *Adam* and grafted into the second. But you it seems can find no better man of your judgement, then that Popish Bellarmine of stinking memory; whom you bring in with his bellish Tenet, saying, that Christ may be put on without any proper act of the soule. But if I would confirme this by men, I could shew you one long before *Bellarmin*, and of better credite, that said; he that made thee without thee, will not save thee without thee: But this dead stone and empty trunk, neither desires to be filled with grace, nor delights in a continuall motion, but still remaines among the dead, and as void of grace as an empty trunk.

A sixth comes and acts his part, saying, where there is full satisfaction made, and the party offended accepting of that satisfaction, and contented to rest in it, there must needs follow perfect remission of finnes; But in Christ crucified before we believed, was full satisfaction made, and God was contented to rest in that satisfaction, therefore there will follow perfect remission of finnes. Then you prove the fulnesse of Christs satisfaction from *Heb. 10. 11, 12, 13.* And of Gods acceptance from *Matth. 3. 17. Isa. 53. 11.* But to what purpose you prove the fulnesse of Christs satisfaction, or of Gods acceptance, I know not: For I suppose you never heard any of our Divines make any question of it: the which if you could, why did you not produce him that he may be ashamed of it, and cleare your selfe of that which thousands know to be scandall, to your eternall shame be it spoken. Then here is your error, this argument is not rightly stated: For all men were in the first *Adam* by nature, and he standing as a publike person in the roome of all men, so that what he did, it was reputed to all men, so by his sin all dyed; So the second *Adam* standing as a publike person for all the elect, as they are in him by faith, so they are justified. But as none is guilty of *Adams* sinne, till they have a being in *Adams* nature, so none is righteous by the second *Adam*, till they have a being in him by grace: and they must have a being in the first *Adams* nature, before that they can have a being in the second *Adams* grace; And while they were only in the first *Adam*, there was no difference betweene the Elect and reprobate, between us and them before faith, *Acts 15. 9. Rom 3. 22.* The Scripture hath concluded all under sinne, that the promise by faith in Iesus Christ might be given to them that believe, *Gal. 3. 22. Wee which believe doe*

enter into rest, but those that do not beleve, cannot enter in, although the worke was finished from the foundation of the world, Heb. 4. 4.

A seventh riseth up in the den, and sets upon the faithfull messenger, saying, if we are not justified in the sight of God, then we are hated of him, for hee hateth the workers of iniquity. And if this be so, absurdities will follow, then God will love to day, and hate to morrow, or hate to day, and love to morrow. I answer, to speake properly, God hates nothing but sin, he loves his own worke in the very devils & reprobates. Hence your inference is false, to say that God wholly hates any of his Creatures. But thus it is, when the devils and reprobates have renounced God to be their Lord, and come to weare grace which is his livery in all reasonable creatures, but chuse to serve sin and to weare his livery, *and so yield themselves servants to sinne*, John 8. 34. Now when God beholds sinne, and findes the heart & affections of devils and reprobates incorporated in it, he comes accidentally to hate them, because where the hearts & affections are, there be those men and Devils.

Hence it is, that their affections being so incorporated in sinne draw all their abilities to serve sin: In this condition lay all men, both the Elect and reprobate in the fall of Adam: As soone as they had any being, the Divell and sinne set upon them, and got their heart and affections incorporated into it, till Christ comes, who is stronger then this strong man, who binds him and casts him out, and spoyles his goods, and turnes the streame of his affections upon himselfe: so that although they flow but slowly that way, yet now being incorporated or fixed on Christ; So that when the Lord looks upon his owne sonne in whom his soule delighteth, and findes there the affections of his people, he comes to love them with the same love that he loves his sonne, although not so high in degree, yet with the same kind of love, because those affections being set upon Christ, draw all the streame of our obedience to serve him, that he delights in, although we have some interruptions which do much hinder the stream of our obedience; yet he considers this as our burden and infirmity, and lookes not so much upon the worke done, as upon the heart and affection where it is placed; And finding them in Christ, his holynesse and righteousness is put upon all our obedience, and makes it acceptable and well pleasing to him. But before, when our affections were inclosed in sinne, we were esteemed accordingly, then as a slave to the Divell, and a servant of sin, and now as a childe of God. *For of necessity there must be a change in us, from the power of Satan to God, Acts 26. 18.* The stony heart taken out, and the heart of flesh given to us. For as there was a change from the state of innocency, in which God loved us, Gen. 1. 27. 31. So there must be a change into that condition wherein God may love us: *But for the present, we are not worthy to be beloved, Zeph. 2. 1. Before she decree bring forth, then I will call shew beloved, which were not beloved, Rom. 9. 25.* Yet as soone as we are borne, we have something that God loves, but not as his children by adoption, till we have faith, which knits us to Christ, and makes us beloved. The Apostle sets downe the way of Gods
proceeding

proceeding thus; First, *Elect*, then *lovely*, and then *beloved*, Coloss. 3. 12. Then I conclude, that we are neither beloved nor justified before faith, see *Pet.* 3. 17. Thus the faithfull messenger of the Lord Christ defended himselfe with the sword of the spirit which is the Word of God, against this seven-headed *Hidra* in his Den.

Now I will shew you those five incurable wounds that this faithfull messenger gave him, that cut so deepe, that a man might see the very bone perished. In this wound was written that we are justified by faith, therefore not before faith, this was hartst to him that had none. But the servant of the *Antinomians* Christ, thought to saile it up, saying, that the spake of the act of beleeving, as though that faith in the true Christ could be in the soule, and no act of beleeving. But this shewes what a faith theirs is. The Apostle of the true Christ faith, *Faith without workes is dead*, James 2. 17. Now if their faith be no better, I grant that they may be justified as well without it as with it, But it seemes he hath gotten some old heretick of his side, who said, that it was a wristing of the Scripture, to say that we are justified by faith, but he is ashamed to name him, and therefore I suppose his conscience is convinced, and hath checked him for speaking of it: but he said a man may be both justified with faith and without it, in a different sense. First, to be reputed and accounted just: I answer, but this is Gods worke alone. But then secondly, It may be taken to declare or manifest us to be just, as workes Justifie; I answer, as faith is a worke, it declares, yet not to others, but to our selves. *Hast thou faith? have it to thy selfe before God*, Rom. 4. 22. But faith it selfe is many times as hard to be known as our justification: I meane that act of it that justifies us, which is to take and apply Christ and his benefits unto us; Thus it justifies, &c. is very hard to be known, but as it workes by love, and acts all other graces, so it sanctifies and may easily be known: and by this meanes we come to know that we are justified. Those fruits of faith justifie the truth of our faith, that it is living and not a dead faith when it bringeth forth fruits. *But faith is the hand of the soule, taking hold of Christ the Justifier, and so it is comend for righteousness*, Rom. 4. 5. So then God justifies by forgiving and pronouncing a sinner to be just, and our workes justifie by declaring to others that God hath justified us, but faith justifies by receiving and applying Christ and his merits, and so makes us just. If you did but know what true faith was, you might soone know where to place it in point of Justification, so should you not exalt it into Gods place, nor abase it into the place of workes.

The second deadly wound that was given to *Hidra*, in his Den, was this; *He that beleeueth not, shall be damned*, Mar. 16. 16. And this cut so deepe, that he almost despaired of help: For saith he, if it be finall, it is a note of damnation. Now this is all that we require, for we do not say that every man shall be damned that is in the state of unbeliefe, for then all should be damned: but we say that finall unbeliefe damnes the soule: and this you grant, and yet you said that Infants are justified before they have faith; Now if they should dye being justified, are they

they damned, because they do not beleieve? or are they saved, and yet dye in unbelieve? How will you get out of this circle? This den may be called the land of darknesse without order, *Iob 10. 22.* Being full of Thieves, and without government, dashing and splitting themselves one against another.

A third deadly wound the faithfull messenger gave him in his den, was this; *Without faith it is impossible to please God.* Therefore wee cannot bee justified without it. Now a man pleaseth God when he doth those things that God requires, and in that manner that he requires, and to that end as he requires; Now these he approves to be well done, because they are grounded upon his Word, & acted by a justified person, and tend to his glory; No w this you grant, saying, we cannot come to God without faith, and therefore cannot please him: but you being sensible that your faith is nought, if you have any, and therefore you seeke another way to cure it, saying, although wee cannot come to God before wee beleieve, yet God can come to us, and Justification is Gods act upon a sinner, and not a sinners act upon God.

I answer, For to pronounce a sinner just, is Gods act, but to take and apply that righteousness of Christ, that makes us just, is our act of faith. And to say that God will pronounce any just, before that they have by faith put on Christ, *Rom. 13.* This were to make God an unrighteous Judge to pronounce them just which are not just: For what justice hath a sinner, till the justice of Christ is made over to him, and accounted for his? Therefore faith in Christ must needs goe before God pronounce them just.

Again, they do not only blasphemie God as an unrighteous Judge, pronouncing them just which are yet unjust: *When as hee will by no meanes cleare the guilty.* *Exod. 34. 7.*

But also by this we may see what a Christ our *Antinomians* boast so much of w^{ch} comes intaking a day after the fair, and brings them faith, when they are just before, & brings his righteousness when they need it not, & comes to help them when they have tried their cause before the Judge, and quitted before he comes! Such a Christ is not worth seeking after. But what is your meaning of Gods coming to you, when you have no faith to come to him? Is God come to you, and yet you remaine at a distance from him, or doth God moove personally to you, and you sit still, as a man may come to you while you are sitting? I had thought God had filled all places, and did not move from place to place as man doth; These are but poore fig-leaves to hide your nakednesse, then the truth is, Gods coming to us, and our coming to him is the same thing, only the cause of the motion is in God; and the motion it selfe in us: So then when God moves us to come to him, this is his coming to us, and then we cannot be asunder; Now he moves us by his spirit, infusing faith into us, and so our faith taking hold on him, we are drawn by his spirit into unity and communion with him.

The fourth deadly wound given to *Hedra* in his den, is this; *Whatsoever is not of faith, is sinne*, *Rom. 14. 23.* This is terrible to him that hath no faith: Therefore

Therefore he being sensible that there is something in it that would bite cruelly, if he should suffer it to fasten upon him: therefore hee shifts his hands of it with all the speed he can, saying, he answered it in the third already, when as the meane time it gnawes upon his conscience as a gangrene that is incurable, for God and sin are at a deadly enmity, *Psal. 45. 7. Lam. 4. 4.*

The fifth deadly wound that this faithfull messenger gave to the *Antinomians* Christ is his den, is this; *We are by nature children of wrath*, Ephes. 2. 3. This he knows not well how to rid his hands of, but saith, if we could prove it to be so in Gods account, as well as in our owne esteeme, and that wee are so exempted from grace untill we beleeve, it were something.

I answer, God esteemes them as they are in themselves before conversion, setting his own purpose aside, to be but as Reprobates. Neither was hee moved by any love to them from all eternity, to have such a purpose toward them. The cause of Gods decrees and purposes was love to himselfe, to set forth his own glory. This was the ground of all Gods purposes to us, for then there was nothing else but himselfe to love; Now all reprobates have their descent from the Devill as they are reprobates. *Ye are of your father the Devill, for his workes ye doe*, John 8. 44. *And they are called the seed of the Serpent*, Gen. 3. 15. *Know you not, that to whom ye yeeld your members servants to obey, his servants ye are, to whom you obey*, Rom. 6. 16. Now before conversion, the Elect are servants of sinne, as well as the reprobates. *Ye were the servants of sinne* (saith the holy Ghost) *but now ye are become the servants of righteousness*, Rom. 6. 17, 18. Again, the seed of the woman (saith the holy Ghost) is none but Christ. *Hee saith not to seeds, as of many, but as of one, which is Christ*, Gal. 3. 16. So then as all mankind lye in the fall of Adam. They are the seed of the Serpent, till they are begotten againe by the immortall seed to a lively hope, 1 Pet. 1. 3. 23. *And borne againe of the water and the spirit*, John 3. 5. So then what is said of Reprobates, is said of the Elect before conversion. For they are of their father the Devill, that do his workes, going on in a course of sinne: These are in the snare of the Devil, led captive at his will, and yet may be recovered out of it, 2 Tim. 2. 26. *Such were some of you, but ye are washed; ye were carried away unto these dumb Idols*, 1 Cor. 6. 10, 11, 12, 2. *Ye were without Christ, being aliens and strangers from the Covenants of promise, and without God in the world*, Ephes. 2. 12. And saith the holy Ghost; *Hee that beleeveeth not the sonne shall not see life, but the wrath of God abideth on him*, John 3. 36. And the Lord calls them his adversaries and enemies. *Yet he will purge away their drosse, and take away their tinne, and Zion shall be redeemed with judgement*, Isa. 1. 24, 25, 27. *I have wounded thee with the wound of an enemy, yet I will restore health unto thee, and heale thy wounds* saith the Lord, Jer. 30. 14, 17. *And the Lord hateth all workers of iniquity, and the Lord will abhor the bloody and deceitfull man*, Psal. 5. 5, 6. Here is no exception made, whether they be elect or reprobate, but upon the condition of faith and repentance. For saith the holy Ghost: *There is no difference, for all have,*

sinned, Rom. 3. 22, 23. And saith Peter: He put no difference between us and them, purifying our hearts by faith, Acts 15. 9. Here comes the difference, when the Lord gives faith, and by it we receive Christ and his benefits. What hast thou about that thou didst not receive from God, so he made thee to differ from another, 1 Cor. 5. 7. And the holy Ghost saith, I will call them my people which were not my people, and her beloved which was not beloved, Rom. 9. 25. Thus you see I bring Gods own testimonies because that you shal not say men speak of them from misapprehension. Now let God be true, and all the Antinomians lyers, which would by a subtle evasion overthrow all the Scripture, saying; When God shall command any duty, or forbid any vice, or promise any mercy, or threaten any judgment for sin, all the Scripture must be brought to this. Do they apprehend it so? if they do not, it is not so. Suppose the Prophet say, thou wast angry with me, Isa. 12. 1. This they put off with misapprehension. And when Paul saith, I was a Persecutor, a Blasphemer and injurious, this they say was misapprehension, when any speake thus of themselves before conversion. But what will they say to those words of Christ; Saul, Saul, why persecutest thou me, Acts 9. 5. And when the Apostle saith; We had our conversation in times past, in the lusts of the flesh, and we were children of wrath by nature, even as others. This they put off with misapprehension, Ephesians 2. 3. But how will they put off this; You were dead in trespasses and sins, a daye were Gentiles in the flesh, & ye were without Christ, and without God in the world, vers. 1. 11, 12. Thus you see the wound is incurable, it cannot be healed, which the faithful messenger gave the roaring lyon in his den.

Now I shall proceed to see how the Antinomians Christ is able to stand in the presence of the Lords Christ. First, their errours were laid open to the view of the world in five generall heads; And then perceiving them to fly, a faithfull messenger was sent after them to their last place of refuge, and so he going to their den was set upon, and I have given thee a just account of their Combat, and now we shall see whether they have been led all this while by the true Christ or not. Now this Messenger hath brought him to his tryall. Now if the *Antinomians* Christ be the true Christ, then we will follow him. But if those whom they scornfully call Legalists, serve the true Christ, let all follow him, we will compare them together and both with the Word of God.

Our Christ was promised when Adam had sinned, Gen. 3. 15. And in that promise by faith, all the elect were saved before his coming in the flesh. But our *Antinomians* Christ tells them, that they were saved before his coming in the flesh, for their sincere obedience to the morall law of God. This *Simpson* affirmed before the Committee of Divines in my hearing; And that promised seed of the woman, (they say) was nothing concerning redemption, but only it was a word spoken to the Serpent as a part of his curse, therefore they renounce it. This was witnessed by foure of them, viz. Mr. Wetton, Mr. George, Mr. Banes, and one more against me, and some others.

Our Christ is the substance of the Covenant of grace, Isa. 42. 6. And all the Elect

Elect are saved by him. But the *Antinomians* Christ was the substance of the first Covenant, the Covenant of workes, witnesse Dr^r Crispe in his book, page 121.

Our Christ comes openly, saying, *I speake openly to the world, I ever taught in the Synagogue, and in the Temple, whether the Jews alwayes refuse, and in secret have I said nothing.* John 18. 20. And saith Paul, *I am not ashamed of the Gospel of Christ.* Rom. 1. 16. *He went into the Synagogue and spake boldly,* Acts 19. 8. But the *Antinomians* Christ creeps into houses, and leads captive silly women laden with sins, and led away with divers lusts, ever learning, and never able to come to the knowledge of the truth, 2 Tim. 3. 6, 7. He is in the secret chambers, or in the desert, Math. 24. 26. He is in their private meetings, the nurseries of all heresies, while there is liberty to worship the Lord openly.

Our Christ comes into the soule with power, pulling down the strong holds of Satan, binds the strong man, and spoyles his goods, Math. 12. 28. And casts him out by the spirit of God, vers. 29. But the *Antinomians* Christ comes into their soule, and lives there as an underling in that soule, where the Divell raignes as Lord and King, and leads them captive at his will, 2 Tim. 2. 26. The Prince of the power of the ayre ruleth in the children of disobedience, Ephes. 2. 2. See Crisp, page 320.

When the spirit of our Christ comes into the soule, he takes out the stone out of the heart, and renews a right spirit in us, Psal. 51. *In righteousness and true holiness,* Ephes. 4. 23, 24. *It is God that worketh in you both to will and to doe of his owne good pleasure,* Phil. 2. 13. But the spirit of the *Antinomians* Christ is an idle spirit, living many years in the soule as an underling to the Divell, doing nothing.

When our Christ puts his spirit into us, this spirit causeth us to walke in his statutes, and to keep his judgments and do them, Ezek. 36. 27. *The holy Ghost will teach you all things, and bring all things to your remembrance,* John 14. 26. And brings in every thought to the obedience of Christ, 2 Cor. 10. 5. And leads into all truth, John 16. 13. But the *Antinomians* Christ puts neither life nor motion in to those where he comes, but still they remaine dead stones and empty trunckes. See the tree of knowledge and counsell to Laodicea. Again, when our Christ comes into the soule, he comes as a King, and commands obedience to the morall law, being the statute law of heaven Psal. 119. 89. 103. 20. Saying, *you have heard that it hath been said thus, but I say unto you thus,* Math. 5. *He taught as one having authority, and not as the Scribes,* Mat. 7. 29. He cleared the law from those false glosses of the Scribes and Pharisees, and delivered it in his own name; And when one asked what he should do to have eternall life, then he sends him to the Law. But the *Antinomians* Christ frees them from all obedience to the morall law, and makes them as idle as himselfe.

Our Christ commands us to take heed of drunkenness and surfeiting and cares of this life, that we may be accounted worthy to escape the dangers of the dreadful day, and to stand before the son of man, Luke 21. 34, 35. But the *Antinomians* Christ perswades them that a Drunkard or Whore-monger, or any vile person

without any change or alteration in the world, if his heart do but say; I would have Christ: al that sinfulness, though continued in, is no bar in the world to hinder this man from claiming his portion in Christ, see Dr. Crisp, page 314. 320.

The Apostle of our Christ saith; *Ye lust and have not, and ye ask to spend it on your lusts. Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity with God.* James 4. But the *Antinomians* Christ perswades them that David did not offend the Lord in the sin of adultery, nor Paul in his persecution of the Saints of God: for all occasion of quarrell and controversie is absolutely taken away, see Dr. Crispe, page 303. Nay further they affirme, that if a man refrain adultery in obedience to the law, he sins more then he that commits that that fearfull sin in despite of the law; which makes them forsake all their acquaintance that live in obedience to the law, and chuse to themselves such prophane company that they may be sure are of their own opinions.

The Apostle of our Christ saith, every member is necessary, being led by one spirit into all truth, *Ioh. 16. 13. And baptized into one spirit, and regayte in each others happiness; and grieve at any injury done to their fellow-members, there is no schisme in his body.* 1 Cor. 12. 12. 13. 25. 26. But the *Antinomians* Christ leads some of his members, but the Divell leads many more of them then he, being whores and drunkards, without any change or alteration, see Crisp. p. 314. 320. Who defie the law of God. For one of them said, I am not bound to live with a dead man, I will take to me a spirituall husband. And shee like a strumpet forsooke her husband and took another, and yet a member of their Christ: witnesse Mr. Rushbrook and his wife. If any shall say, he is a member of our Christ, & bear no fruit, he takes him away, and casts him into the fire, being a withered branch & good for nothing, *Ioh. 15. 2. 6. He is not an unrighteous Iudge to call evil good, he will not justifie the wicked.* Isa. 5. He wil by no means clear the guilty. *Exo. 34. 7* He went into his garden to see the fruits of the valley, whether the Vine flourish, and the Pomgranat budded, *Cant. 6. 11.* He saith: *Herein is my Father glorified that ye bear much fruit, (marke) so shall ye be my Disciples.* *Ioh. 15. 8.* But the *Antinomians* Christ pronounceth an unrighteous sentence, calling evil good, justifying the guilty before they have any faith to receive the righteousness of Christ, whereby alone they may be just.

Our Christ saith, *being justified by faith, we have grace with God*, *Rom. 5. 1.* Therefore wee conclude, that a man is justified by faith without the deeds of the law, *Rom. 3. 28.* Hee that beleeveth on him that justifieth the ungodly (now mark) his faith is counted for righteousness, *Rom. 4. 5.* But the *Antinomians* Christ saith, they are justified before and without faith, while they remain ungodly, see Crisp, page 136. 155.

Our Christ saith, *he that beleeveth not shall be damned*, *Mark 16. 16.* Neither shall he see life, but the wrath of God abideth on him. *Ioh. 3. 36.* But the *Antinomians* Christ saith, a man may be saved without faith: see the counsell of Christ to Laodicea.

Our Christ when he comes into the soule, he comes by water and blood to sanctifie aswel as to justifie, *1 John 3.6*. But the *Antinomians* Christ comes to justifie them, and yet not to sanctifie at the same time. Nay further he saith, sanctification of life is not a jot the way of a justified person unto heaven, see *Crisp* p. 69.

The spirit of our Christ is always working in us where it is, and by this working we know our selves to be justified. But the *Antinomians* Christ perswades them that their justification cannot be known by their sanctification, but by a revelation only.

Our Christ saith, *whosoever committeth sin is the servant of sin*, *Joh. 3.34*. But the *Antinomians* Christ tells them, if they set any l. n, that he is the author of it. For alas they cannot sin, they are dead stones and empty trunks. Alas they doe nothing but what the spirit of their Christ leads them into: See the tree of knowledge of good and evil.

Our Christ saith, we that are in him are new creatures. *Old things are passed away, & all things are new*, *2 Cor. 5.17*. We are passed from death to life, & made living stones to offer a living sacrifice acceptable to God by Iesus Christ, *1 Pet. 2.5*. But the *Antinomians* Christ loves his members aswel when they were slaves and servants to sin and Sathan, as when they are set free and become his children by adoption: he loves them aswel when they are prophane as when they are holy. Nay he gives a charge to all his members, that if one sin, the rest must not tell him of it, But comfort him; for to mourn for sin is a dishonour to their Christ,

Our Christ saith, when God sends forth the spirit of his son into our hearts, we will cry *abba Father*, *Gal. 4.5.6*. It is the spirit of grace and supplication, *Zech. 12.10*. And he greatly delighteth in their prayers, *Prov. 15.8*. *Cant. 2.14*. But the *Antinomians* Christ tells them they need not pray. For saith one of them, nothing grieves me so much as the time I have spent in prayer and other duties, that hath held me so long from my comfort.

Our Christ saith, *When you have done all that you can you are unprofitable servants*, *Luke 17.10*. *You have done but your duty*. But the *Antinomians* Christ tells them, that all Christian duties are but dirty dungy duties of sanctification.

Our Christ saith, *If ye beleieve not that I am he, ye shal dye in your sins*, *John 8.24*. But the *Antinomians* Christ saith that faith is not absolutely necessary to salvation, for it is but a worke of ours.

Our Christ saw nothing to love in us, which moved him to redeem us; Till he adorned us and made us lovely there was no difference. *For all have sinned, and come short of the glory of God*, *Rom. 3.22.23*. Saith Peter, he put no difference between us and them, purifying our hearts by faith, *Acts 15.9*. But our *Antinomians* Christ saw some cause of love before he came, even from all eternity, which moved him to redeme them.

Our Christ makes us righteous by his righteousness, when wee are in him by grace: as the first Adam made us sinners when we have a being in him by nature, but not before. But the *Antinomians* are made righteous by their Christ before

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they be in him by grace. And *Adam* never made them sinners, for they were justified from all eternity, and alwayes as righteous as Christ.

Our Christ tells us that God pronounceth us just, and faith applies the righteousness of Christ to make us just, and workes declare it. But our Antinomians Christ cannot direct them where to place their faith in point of justification, that it may not be exalted in the place of God, nor abased in the place of workes. But if their Christ were able to give them true faith, hee could direct them where to place it.

Our Christ will not have his Temple defiled. *For the Temple of God is holy, which Temple ye are, 1 Cor. 3. 16, 17. He desires truth in the inward parts, Psal. 51. 6.* But the Antinomians Christ regards not where he dwells. It is all one to him if he live to a habitation of devills, and the hold of every soule spirit, and Cage of every unclean lust, *Revel. 18. 2.*

Our Christ himselfe bare the guilt and punishment of our sins, and carried our sorrowes: he alone trod the wine-pres of Gods wrath, and there was none with him, *Isa. 53. 4. 63. 3.* He saith I am he: *Therefore if ye seeke me, let these goe, John 18. 8.* But the Antinomians Christ comes sneaking a day after the faire, & brings them faith when they are just before, and righteousness when they need it not, and comes to helpe them when they have tryed their cause before the Judge, and quitted before he comes.

Our Christ, as God fills all places, and his humane nature is in the third heaven, till the restitution of all things, *Acts 3. 21.* So then as he is God, he doth not move, and as he is man, he will not come till the day of judgement. Therefore when it is spoken of his comming to us, or our comming to him, it is the same thing: onely the cause of this motion is in God, and the motion it selfe in us: for when he works faith in us by his spirit, our faith takes hold againe, and so we are drawn into unity and communion with him. But our Antinomians Christ can come to them before that they have faith, while that they are at a distance from him. But how this can be, themselves know not; see *Den's 7. arguments.*

Our Christ saith, *If thou beleevest, thou shalt be saved, Acts 16. 31.* Yea hee saith, only beleeve, *Mar. 5. 36.* But the Antinomians Christ tells them that hee will save them without any such conditions; which saith he, is the doctrine of legal teachers: See counsell to Laodicea: see *Dr. Crisp. page 128.*

Our Christ tells us, the only way to pacifie conscience, is to exercise faith, for it is the hand of the soule, whereby wee receive all our mercies and comforts from Christ; And it brings us into unity with christ, and into obedience to the spirit of christ. But our Antinomians Christ tells them, that those which say we cannot be saved without faith, do perplex the conscience, and denies our mercies, and resisteth the spirit of God, and doth not consist with the right end, for which faith was wrought in them: see counsell to Laodicea.

Our Christ came preaching the Gospell of the Kingdome of God, and saying, *repent and beleeve the Gospell, Mar. 1. 14, 15.* And he saith, *Doe unto all men,*

as ye would they should do unto you, even so do to them. And gives a reason, saying, *this is the law and the Prophets*, Math. 7. 12. But the Antinomians christ will neither have them to beleve nor repent as a duty, nor do to others as we would have them do to us: For say they, this is legall teaching; see counsell to Laodicea.

Our Christ saith, humble your selves under the mighty hand of God, *James* 4. 10. And blessed are they that weep now, for they shall laugh, *Luke* 6. 21. And blessed are they that mourne, for they shall be comforted, *Math.* 5. 4. And our Christ said unto us: *The time will come that the Bridegroom shall be taken from you, and then ye shall fast*, *Luke* 5. 35. But our Antinomians christ teacheth them that they must neither humble themselves, weepe nor mourne, fast nor pray for sin or affliction: see *Crisp*, page 109. 110. 230.

Our Christ gave the Sacrament the night before he suffered, saying, *Take, eat, drinke, do this in remembrance of me*, *1 Cor.* 11. 24. 25. Neither did christ blot out the forth commandement, when hee cleared them from the false glosses of the Scribes and Pharisees, but rather shewed his Disciples how they ought more strictly to observe and keep them. But the Antinomians christ tells them this is legal teaching: for the law is void to them, and ought not to be observed: see counsell to Laodicea.

Our Lord Christ commands us to grow in grace, *2 Pet.* 3. 18. *1 Thes.* 4. 1.

But the Antinomians christ saith, they are as righteous as he in respect of degrees, and therefore cannot grow in grace, neither need they to receive the Sacrament for that purpose.

Our Christ was tempted of the Israelites in the wilderness, *1 Cor.* 10. 9. Yet he was reconciling the world to himselfe, *2 Cor.* 5. 19. And afterwards when he came in our nature, they cryed out, crucifie him, and murdered the Prince of life, *Acts* 14. 15. Yet he prayed for them, and his prayeres was heard. But the Antinomians christ tells them that they never did offend him, but were reconciled to him from all eternity, and pronounced them just before they were, and so born as righteous as christ without any originall sinne.

Our Christ came to adopt all his sons that did receive him, *For as many as received him, to them he gave power to become the sons of God, to them that believe on his Name*, *John* 1. 12. For ye are all the children of God by faith in Christ Jesus, *Gal.* 3. 26. But the Antinomians Christ tells them that they were adopted from all eternity.

Our Christ saith, *search the Scriptures*, *John* 5. 39. And the noble Bereans are highly commended for searching the Scripture, *Acts* 17. 11. But the Antinomians Christ tells them that they neede not the written Word, without they are so full of light within, and that any thing is Scripture, if it be but written, and of an equall vallew with it; see the tree of Knowledge. *But they rejecting the Word of the Lord, what wisdom is in them?* *Ier.* 8. 9.

Our Christ said, *If ye beleaved Moses, ye would have beleaved me: But if ye beleave not his writings, how shall ye beleave my words*, *John* 6. 47. 48. But the

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Antinomians Christ & *Moses* are at a perpetuall enmity, because *Moses* requires obedience, and they are led by an idle spirit, which neither infuseth grace into them, nor doe they desire it, lest they should be bound to improve, or to encrease it.

Our Christ saith by his Apostle; *If we or an Angel of heaven should preach any other Gospel then that we have preached unto you, let him be accursed*, Gal. 1. 8, 9. But the *Antinomians* Christ by their own confession hath revealed to them a new light, that Gods faithfull people never saw before. But they that bring it, are false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ, and as Ministers of righteousness. And no marvell, for Satan himselfe is transformed into an Angel of light, 2 Cor. 11. 13, 14. But they that say they see by his light, their sin remaineth, John 9. 41. They think of men above that which is written, therefore they are puffed up one against another, 1 Cor. 4. 6.

Our Christ is become a surety for us, Heb. 7. 22. And his righteousness is imputed to us, and accounted ours. But the *Antinomians* Christ tells them that he hath stripped them of their sins, and they have stripped him of his righteousness, so that they are deified, & he is degraded of his God-head, and now they are made righteousness in the abstract. See *Hony-comb*. And he is made sin in the abstract for them.

Our Christ by his Apostle, bids us to strive together for the faith of the Gospel, Phil. 1. 27. And saith, *ye have not yet resisted unto blood, striving against sinne*, Heb. 12. 2. He said the time would come, that he which hath no sword, should sell his garment to buy one, Luke 22. 36. And when the Souldiers came to him to know what they should doe, he bad them doe no violence by plundering any man, but be content with your wages. But he did not bid them leave fighting for the Gospel and Religion, Luke 3. 14. But the *Antinomians* Christ will not have them fight for the Gospel nor Religion, yet hee will give way to fight for other things, which sheweth him to be a carnall Christ, framed in their own fancy, and he and his Proselytes are all alike, who say that they will fight for carnall things, but not for the Gospel nor Religion.

Our Christ is given for a Covenant of the people, Isa. 49. 8. And saith the Lord, they shall aske the way to Zion with their face thitherward, saying, come let us joyn our selves to the Lord in a perpetuall Covenant that shall never be forgotten, Jer. 50. 5. But the *Antinomians* Christ will cause them to despise all bonds and covenants to the Lord and to his Christ, saying, *let us breake their bonds asunder, & cast away their cords from us*, Psal. 2. 3. Yea, they abhor the very seales of that covenant already made with the Lords Christ, lest by them they should grow in grace, which is very hatefull to the *Antinomians* Christ. These be those truce-breakers, having a forme of godlinesse, but deny the power of it, from such turn away, 2 Tim. 3. 3, 5.

Our Christ is that good shepherd which gave his life for his sheep, Joh. 10. 11. He saith, *I pray not for the world, but for those that thou hast given me, for they*

are thine, John 17.9. But the *Antinomians* Christ tells them that he dyed for the whole world. Therefore saith Dr. *Crispe*, we may collect the universality of redemption of all and every particular person in the world: see his book, p. 296.

Our Christ tells his followers afore-hand, what it wil cost them to be a Christian, saying, *he must sell all and give it to the poore*, Lu. 18.22. and denie himselfe, Luke 9.23. *And hate father and mother, wife and children, breithren and sisters, and his own life also, else he cannot be my Disciple*, Luke 14.26. But the *Antinomians* Christ tells them of fat pastures, and fulnesse of pleasures: see *Crispe*, p. 31.

Our Christ was angry at the buyers & sellers in the Temple, & whipped them out of it, *Math. 21.12. 13.* But the *Antinomians* Christ tells them that afflictions for sin are the smiles of God, & his choyceft imbraces and strokes are the greatest manifesting of Gods love to them, p: 43.

Our Christ saith, *God spared not his only son, but gave him up for us all*, Rom. 8.32. But the *Antinomians* Christ tells them that his Father broke out furiously against him, and he was satisfied to see his son tormented: Yea, it did his soule good to behold it: see blaspheming *Crispe*, page 46, 47.

Our Christ requires of us thirsting, comming, buying, eating, bearkning, seeking & calling upon God, *Isa. 55.1,2.* But the *Antinomians* Christ requires nothing, but to take the offer of him in a carnall manner, to keepe them from punishments.

Our Christ bids us to aske, seek, and knock, *Mat. 7.* *And to strive to enter into the straight gate.* But the *Antinomians* Christ like *Judas*, saith, what needs all this waite? for he brings justification, loving kindnesse and salvation, and laies it at our doors, and yet we will be doing and running 100. miles about in vaine: see *Crispe*, page 63.

Our Christ only admits of such guests as have on their wedding garment, *Mat. 22.11.12.* But the *Antinomians* Christ puts back those that have some holinesse, and admits of whores and drunkards remaining such, page 66, 67.

Our Christ approves and requires selfe-denyaill, fasting and prayer, and all other graces. But the *Antinomians* Christ tells them, that these are but the devices of the world: see *Crispe*, page 68.

Our Christ came to seeke and to save that which was lost, Luke 19.10. But the *Antinomians* Christ comes to save those that were never lost, but justified and beloved from all eternity.

Our Christ was offended with *Peter* for sin after conversion, and said, *Get thee behind me Satan, for thou art an offence unto me. for thou savourest not the things that be of God, but the things that be of men*, Mat. 16.23. But the *Antinomians* Christ cannot be offended with them for sin, *Crispe* p. 303.

Our Christ at his first visible comming, bare the sins of many. And for them that look for him, *he shal appear the second time without sin unto salvation*, Heb. p. 28. But the *Antinomians* Christ is expected to come to them once more to reign as an Emperour upon earth 1000. yeares before the day of judgment.

Our Christ when he ascended up on high, he gave gifts unto men, *Ephes. 4.8.*

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Of his fulnesse wee receive grace for grace, John 1. 16. But the *Antinomians* Christ gives no grace, but only comes personally into the soule, & til they remain dead stoness and empty trunks : see tree of knowledge.

Our Christ greatly desires our beauty, being all glorious within, and our garments of wrought gold, *Psal.* 45. 11, 13. He saith our voyce is sweete, and our countenance is comely, and is ravisht with one chaine of our neck, and saith, our love is better then wine, and our garments finer as Lebanon, *Cant.* 2. 14-4 9. 10, 11. But the *Antinomians* Christ neither bestowes grace where it is wanting, nor delights in it where it is.

Our Christ calls upon us to purge and cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God, 2 *Cor.* 7. 1. But the *Antinomians* Christ perswades them from it, & tells them that he wil do that himself.

Our Christ is King of righteousness, as well as King of peace, *Heb.* 7. 2. He gives rest to them that are heavy laden, *Math.* 11. 28. But he gives no peace to the wicked, *Isa.* 57. 21. But the *Antinomians* Christ brings peace to none but to the wicked in their corruption, unconverted before faith and calling.

Our Christ by his Apostle saith, *work out your own salvation with fear & trembling*, *Phil.* 1. 12. And he saith, *godly sorrow worketh repentance to salvation*, 2 *cor.* 7. 10. And the end of our faith is the salvation of our soules, 1 *Pet.* 1. 9. But the *Antinomians* Christ tells them that workes of sanctification and holy walking is not the way to salvation : see *Crisp.* page 69. 20.

Our Christ saith he loved his own that were in the world. and so he loved them unto the end, *Ioh.* 13. 1. *How wil never leave them nor forsake them*, *Heb.* 13. 5. 6. But the *Antinomians* Christ tells them that any sad jealousie concerning their present or future estate, puts them quite out of Christ : Dr. *Crisp.* p. 29.

Our Christ will chide, rebuke, and threaten where he sees cause, as well as comfort, *Rev.* 2. 3 chap. But the *Antinomians* Christ is all for musick and flaggons of wine, page 80. 31.

Our Christ saith, *the gate of heaven is straight, and the way narrow, and few there be that find it*, *Math.* 7. Therefore he bids us strive : *For many shall seek to enter, & shal not be able*, *Lu.* 13. 24. And he said, how hardly shall a rich man enter into the Kingdome of heaven, *Mar.* 10. 23. *The righteous shall scarcely be saved*, 1 *Pet.* 4. 18. We must through much tribulation enter into the Kingdome of God, *Act.* 14. 22. But the *Antinomians* Christ tells them that the way to heaven is the most easie to hit of any in the world, and without any hardnesse, they may make any progresse in it : *Crisp.* p. 83. 18.

Our Christ saith by his Apostle, that we are blessed in the deed or in the way of doing, *1 *Tim.* 1. 25.* But the *Antinomians* Christ tells them that they provoke God that seek for any blessing in the duties of holy walking : *Crisp.* p. 113. 4.

Our Christ saith by his Apostle, give all diligence to make your calling and election sure, 2 *Pet.* 1. 10. But the *Antinomians* Christ saith, if they take him upon his general tender, it is as good security as any in the world; yea, it is as good security as God can make them: see *Crisp.* p. 163.

Our

Our Christ calls the weary and heavy laden sinners, *Mat.* 11. 28. And excludes those that say Lord, Lord, and will not do his will, *Mat.* 7. 21. And casts out him that came without his wedding garment, *Mat.* 22. But the Antinomians Christ sends out his generall pardon for all thieves and whores without exception: see *Crisp.* p. 162. And if they wil but carnally take him, they may be thieves still.

Our Christ saith by his *Apostle*, that in every Nation, he that feareth God and worketh righteousness, is accepted of him, *Acts* 10. 34. But the Antinomians Christ tells them that righteousness is that which puts a man away from Christ, but sinfulness cannot: see Dr. *Crisp.* p. 149.

Our Christ when he comes into the soule, changeth the will to embrace him, & to receive him gladly. But the Antinomians Christ comes into the soule violently against the will to justifie him: As a Physitian when he brings physick to his Patient, who shuts his teeth, and will not receive it, then he forceth his mouth open, and poures it downe his throate: see *Crispe*, p. 151. 15.

Our Christ requises faith and repentance as conditions of the covenant, *Mar.* 5. 36. *Acts* 8. 38. 16. 31. Although these graces are his gifts: see *Ephes.* 2. 8. *Acts* 5. 31. But the Antinomians Christ tells them of a covenant without any conditions on their side, see Dr. *Crispe*, p. 124.

Our Christ loves righteousness and hates wickedness, *Psa.* 45. 7. *Isa.* 7. 14. 14. But the Antinomians Christ is kept off by righteousness, but not by sin: see *Crisp* p. 249. He only hates righteousness, but he doth not hate sin: witness Mr. *Weston*, Mr. *George*, Mr. *Baines*, and one more, affirmed against me and others on these grounds. First, sin is nothing, then how can God hate nothing. Secondly, sin cannot hurt of it selfe, then why should God hate it? Thirdly, sin had its first being in God, then why should God hate it? Fourthly, God created *Adam* a sinner, which appears by his fall, and he saith, I create evil, then why should he hate it? Fifthly, God is the author of all things, & motions, therefore of sin, & why should God hate it? Sixthly, God doth punish some for the glory of his justice, but not through any hatred of their sin. This last reason affirmed by Mr. *Baines*, is now revoaked, being ashamed of his error; Thus we see by what spirit these men are led.

And now I have set before you the Christ of the Legalists, as they scornfully call us, and the Christ of the Antinomians. Now if it seem evil to you to serve the Lords Christ: chuse you this day whom you will serve, whether the Antinomians fained Christ, or the true Christ of God. But as for me and my house, we wil serve the Lord, *Josh.* 24. 15. Halt no longer between two opinions: But if *Baal* be God follow him, but if the Lord be God follow him. And like *Iehu*, destroy the name of *Baal* out of Israel, *2 Kings* 10. 28. *Hos.* 1. 17. Let us not put the Lord to decide the controversie by fire from heaven, having his word the true Judge of all controversies. Therefore *whoever shall despise the Word Baal be destroyed, and he that feareth the Commandement, shall be rewarded*, *Prov.* 13. 13. Then be not led away with a fained Christ, but cleave to the Lords Christ, who is able to keep that which thou committest to his trust, and to present thee faultlesse and unrep-

vable in his sight, *Coloss.* 1. 22. Now the Lord open thine eyes to see clearly into all these things that differ, and give thee grace to hold fast that which is good, that thou maist be settled upon the true foundation, and there stand like mount Zion unmoveable for ever, *Psalms* 125. 1.

The grounds of true Christian Religion. very necessary to build us on the true Rocke, Iesus Christ.

WHat is the true Christian Religion? *Ans.* It is the way to worship God through Iesus Christ according to his own appoyntment. First, it is called *the way of holiness*, *Isa.* 35. 8. *The new and living way*, *Heb.* 10. 20. *The narrow way*, *Mat.* 7. 1 *the way everlasting*, *Pf.* 139. 14. And it must be in Christ. *For God was in Christ reconciling the world to himselfe*, *2 Cor.* 5. 19. And according to his own appoyntment. For all those Ceremonies & Types of Christ were done as the Lord commanded *Moses* *Exo.* 40. Therefore Christ as a son over his owne house, *Heb.* 3. 6. *Spake as having authority, & not as the Scribes* *Mat.* 7. 29. He saith, *all power in heaven & earth is given to him*, ver. 28. 18. Therefore he in his own name saith; Thus you have heard, but I say thus unto you, *Matth.* 5. 28.

What are the parts of Religion to be known? *Ans.* They are two. First is concerning truths to be known, that you may prove *what is that good, acceptable, & perfect will of God*. *Thou art a Jew & knowst his wil*, *Rom.* 12. 2, 3. 18. The 2 concerning truths to be practised. *Thy people shalbe willing in the day of thy power*, *Pf.* 110. 3. If ye be willing & obedient, ye shal eat the good of the land, *Isa.* 55. 19. Nor he that saith Lord, Lord, but he that doth the will of my Father shalbe saved, *Matth.* 7. 21. The doer of the work shal be blessed in the deed, *Iam.* 1. 25. Let us hold fast our profession, *Heb.* 4. 14. 10. 23. *He that holdeth out to the end shal be saved*, *Mark* 13. 13.

What are the grounds of Religion? *Ans.* They are two. First, it is a right knowledge of God, as hee hath revealed himselfe unto us in his word concerning his unity of essence in the Trinity of persons, his names and attributes, and works of Creation and providence. The second maine ground of Religion, is a right knowledge of our selves, as we were first created righteous & holy after Gods own Image, *Gen.* 1. 26. Since the fall none is righteous, *Rom.* 7. 10. Thirdly, as we are in the state of grace righteous in part, *Phil.* 3. 12. 15. 16. Fourthly, in the state of glory perfect in degrees as creatures, *Heb.* 12. 23.

How do you know there is a God? *Ans.* I know there is a God by the testimony of conscience, accusing for sin committed, and as it were Gods deputy to arraign and condemn us for it; which could not be, but from a displeased God, *1 Kings* 17. 8. *John* 8. 9. Secondly, from the comfortable refreshing wee finde in our soules, when we are faithful and conſcionable in our obedience to the Lord, *2 Cor.* 1. 12. *Rom.* 9. 1. *Acts* 23. 1. Thirdly, I know there is a God by the frame of the world. By these viſible things are clearly ſeen his eternal power and Godhead, *Rom.* 1. 20. The heavens could not make themselves, because they cannot keep themselves from perishing, *Pſal.* 102. 25, 26. *Heb.* 1. 10. 11. Neither

could the earth make it self, nor the silly creatures that are in it could not make it, nor themselves, they being all mortall and vanity : which plainly shews that their first beginning was by a divine power: Fourthly, all nations do acknowledg that there is a God, and that he ought to be worshipped, although they cannot find out the true God, nor truly how to worship him. Fifthly, I know there is a God that provideth food for all creatures; and not onely so, but in making their food nourishing: being of it selfe without life, yet without which they could not live; although our cloaths being void of heate, yet keepeth our bodies warm, wch could not be without a God; also that all the creatures being at variance, & feed one upon another, & yet every kind preserved, wch could not be without a God.

How many Gods be there? *Ans.* There be many idol-gods, which are nothing in the world, and many that are called gods & Lords. But to us there is but one God; *There is none other Gods but one,* 1 Cor. 8. 4. 5. 6. In this God there are 3. real distinct Persons, having subsistence in the same Essence; *The Father, the Word, and the holy Ghost, and these three are one,* 1 John 5. 7.

How do you know the true God from all false gods? *Ans.* First, the true God is known from all false gods, by the simple purity of his divine nature, being void of all composition: the creatures are made up of the 4 Elements, but God is not so, and his essence is free from all division or parts. We may not say this is one part of God, and that is another, as we say of the creature. Again, what is in God cannot be multiplyed or encreased, as to have more wisdom or more strength. Neither can there be any decrease of any thing that is in God. Again, no accidents can cleave to him, or add any thing to his perfection: but what ever he is, he is the same essentially.

But are not the three Persons so many parts of his God-head? *Ans.* No, the Father is God, the Son is God, & the holy Ghost is God; and yet not three Gods, but one God. This Trinity in Unity, and Unity in Trinity is a holy mystery, and is rather to be religiously adored by faith, then curiously searched by reason, further then God hath revealed in his word. The meantime let us neither confound the Persons, nor divide the substance of his perfect Essence.

Secondly, we may know the true God from all false gods by this, that he is infinite; First, in his unmeasurable greatness. *Great is the Lord, and greatly to be praised, and his greatness is unsearchable,* 1 Sal. 145. 3. *Behold God is great, and we know him not,* Job 36. 26. *Behold heaven, and the heaven of heavens cannot containe thee,* 2 Chr. 6. 18. He is omnipresent in all places. Whither shall I goe from thy presence? *To heaven, thou art there, to hell, thou art there, to the bottom of the sea, thou art there,* Ps. 139. 7. 8. 9. But no other God is so. Secondly, God is infinite in his unmeasurable age and time of his being, there was none before him, nor shall eany after him. *He is Alpha & Omega, the first and the last,* Rev. 1. 8. *His days cannot be searched out* Job 36. 26. *Thy yeas have no end,* Ps. 102. 27. *From ever-lasting to ever-lasting thou art God,* Ps. 90. 2. *The Lord is the true God, he is the living God, and an ever-lasting King,* Jer. 10. 10. But no other God is so.

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Thirdly, God is infinite in his wisdom & understanding. *Oh the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!* Rom. 11. 33. *Great is the Lord, his understanding is infinite,* Psal. 147. 5. *The Lord knows the hearts of men,* Psal. 94. 11. *He seeth not as man seeth, he looketh on the heart,* 1 Sam. 16. 7. *Hee knows all things,* John 21. 17. *Thine eyes are open upon all the ways of the sons of men,* Jer. 32. 19. *All things are naked and open unto the eyes of him with whom wee have to do,* Heb. 4. 13. *Yea the darknesse hideth not from thee, but the night shineth as the day, the darknesse and the light are both alike unto thee,* Psal. 139. 12. But thus no other God can do.

Fourthly, God is infinite in this, that he is unchangeable or immutable. The finite creatures change daily; *But the Lord is the same yesterday, to day, and for ever,* Heb. 13. 8. *I am the Lord, I change not,* Mal. 3. 6. *With him there is no variableness nor shadow of turning,* Jam. 1. 17. *The heavens wax old as a garment, and as a vesture shalbe changed. But thou art the same for ever,* Pl. 102. 27. Heb. 1. 12. *God said to Moses, I am that I am,* Exo. 3. 14. *That men may know that thou whose name alone is Jehovah, art the most high over all the earth,* Psal. 83. 18. *Hee hath his being, of and from himselfe, being alone Independant, who gives being to all his promises, & all creatures have their being from him. In him we live, move, and have our being; he giveth to all life and breath, and all things,* Acts 17. 25. 28. Therefore he alone is unchangeable, but all other Gods are vanity, Zech. 10. 2.

Fifthly, God is infinite in his righteousness & holiness? The Judge of all the earth will do right, *Gen. 18. 25.* The Almighty will not pervert judgement, he accepteth not the persons of Princes, nor regardeth the rich more then the poore, for they are all the work of his hands, *Iob 34. 12. 19.* And his holiness is such, that cannot be defiled with sin, although he is in all places where sin is committed, and hath a hand in all sinfull actions. The hand that is stretched out to slay another, is moved by the Lord; and the tongue that blasphemeth his holy Name is moved by him. *For in him we live, move, and have our being,* Acts 17. 28. *Yet he is righteous in all his ways, and holy in all his works,* Psal. 145. 17. *His work is perfect, for all his ways are judgments: a God of truth without iniquity, just & true is hee,* Deut. 32. 4. *Hee will by no means cleare the guilty,* Exod. 34. 7. Nor spare his owne Son when our sins were imputed to him, *Rom. 8. 32.* *Who is able to stand before this holy Lord God?* 1 Sam. 6. 20. The Angels cover their faces, as not being able to behold the glory of his holiness; and they cover their feet, being ashamed that he should behold their infirmity. And they cry out one to another, saying, holy, holy, holy, Lord of Hosts, the whole earth is full of thy glory. And the Prophet cries out, saying, *Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. For mine eyes have seen the King, the Lord of Hosts,* Iia. 6. 2. 3. 5. *For who among the Gods is like unto thee, glorious in holiness,* Exod. 15. 11.

Sixthly,

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Surely, God is infinite in power, he can do more then he wil do, *Mat. 3. 9.* Is any thing too hard for the Lord, *Gen. 18. 14.* *Ier. 32. 17.* *Who hath resisted his will,* *Rom. 9. 19.* *Our God is in the heaven, and hath done whatsoever he pleased,* *Psal. 115. 3. 135. 6.* Our God in fixe dayes made the heavens, the earth, the sea, and all the creatures in them, *Exod. 20.* But those gods that have not made the heavens and the earth, even they shal perish from the earth, and from under those heavens. But our God hath made the earth by his power, *he established the world by his wisdom, and hath stretched out the heavens by his discretion,* *Ier. 10. 11, 12.* Then let us not halt between two opinions. When the people saw his power, they fell on their faces, and said, *the Lord he is the God, the Lord he is the God,* *1 Kings 18. 21. 39.*

Of what did the Lord make the world, and by what meanes is it continued and upheld? *Ans.* The Lord made all things of nothing. *Things that are seen, were made of things which do not appeare,* *Hebr. 11. 3.* *And he upholdeth all things by the word of his power,* *Heb. 1. 3.* For the earth hangeth upon nothing, *Iob 26. 7.*

But was man made of nothing? *Ans.* The first matter was made of nothing, being the earth and the rest of the Elements. And then the Lord God formed the body of man of the dust of the ground; and breathed into his nostrills the breath of life, *and man became a living soule,* *Gen. 2. 7.*

But had not the woman also a soule given to her? *Ans.* Yes, *Hannah poured out her soule before the Lord,* *1 Sam. 1. 15.* And saith *Mary,* my soule doth magnifie the Lord, and my spirit rejoiceth in God my Saviour, *Luke 1. 46, 47.* And the Lord opened *Lidia's* heart that she attended unto those things that were spoken by *Paul,* *Acts 16. 14.* And *Mary* kept the sayings of Christ in her heart, *Luke 2. 19. 51.*

In what estate or condition was man created? *Ans.* In a blessed estate: *In the image and likenesse of God which consisted in knowledge,* *Col. 3. 10.* *In righteousness and true holinesse,* *Ephes. 4. 24.* And in his sovereignty over all the creatures here below, *Gen. 1:28:* *Psal. 8. 6, 7, 8.*

Wherefore did God create all things? *Ans.* God made all things for his own glory. *The heavens declare the glory of God, and the earth sheweth forth his handy worke,* *Ps. 19:1:* The Lord made all things for himselfe, *Pro. 16. 4.*

In what did God require that *Adam* should glorifie him? *Ans.* In fulfilling a Covenant of workes. *Ye shal keep my statutes and my judgements,* (which if a man do) *he shal live in them; I am the Lord,* *Levit. 18. 5.* *Gal. 3. 12.*

Had *Adam* power to fulfill that Covenant of workes? *Ans.* Yes, for he then had the morall law written in his heart, for some remainders of it are yet left in man by nature. The Gentiles which have not the written law, do by nature the things contained in the law, which shew the worke of the law written in their hearts, *Rom. 2. 14. 15.*

What is the sum of the morall law? *Ans.* The ten Commandments which are called the tables of the Covenant, *Deut. 9. 9. 11.* In which are contained all duties both to God and man, For what doth the Lord thy God require of thee,

but to feare the Lord thy God, to walk in all his wayes, and to love him; And to fear the Lord thy God with all thy heart & with all thy soule, to keepe the Commandements of the Lord and his statutes which I command thee this day for thy good, *Deut. 10. 12, 13.*

What is the sum of the first Commandement? *Ans.* It forbids the having of more gods then one, *1 Cor. 8. 6.* Also it forbids to chuse or to set up any thing for our God that is not God, thou shalt have no other god. Also it commands us to take the Lord for our God. Chuse you whom you will serve; *I and my house will serve the Lord, Josh. 24. 15.* And to cleave unto him, *Deut. 10. 20.* Thou hast avouched the Lord this day to be thy God, *Deut. 26. 17, 18.*

What is the sum of the second Commandement? *Ans.* It forbids al true divine worship to be given to any false god; Thou shalt not bow down to them, nor worship them. And it forbids all false worship to be given to him in vain. *They worship me, teaching for doctrine, the precepts of men, Mat. 23. 9.* Bring no more vain Oblations. Also it commands all true divine worship to be given to the true God. *Thou shalt worship the Lord thy God, & him only shalt thou serve, Mat. 4. 10.*

What is the sum of the third Commandement? *Ans.* It forbids all unreverent speaking of the name of God or of his Attributes, or swearing by him upon slight occasions; Thou shalt not take the name of the Lord thy God in vain. Also it forbids al unreverent carriage toward the Lord in the way of his worship, in his Ordinances, or towards the works of his providence. Also it commands all reverent speaking of the name and attributes of God. *For holy and reverend is his Name, Pl. 111. 9.* As also towards him in his Ordinances. *God is greatly to be feared in the assembly of the Saints, & so be had in reverence of all that are about him, Pl. 89. 7.* Also in the works of God; *When I consider the heavens, the works of thy hands, the Sun, Moon, and Stars which thou hast ordained. What is man that thou art mindful of him? Pl. 8. 3, 4.*

What is the sum of the fourth Commandement? *Ans.* The sum of the fourth Commandement respects the time when God will chiefly be worshipped, served, honoured, and revered, and that is on his owne day by him appoynted for the same use, and therefore it is called the Lords day. *Rev. 1. 10.* The Sabbath of the Lord thy God sanctified & set apart for that use; So that we must neither rob God of his day, or any part of it to employ it about any other occasions, not minding our own pleasures, nor speaking our own words, *Isa. 59. 13.* Also it forbids us to appoynt any days for divine worship, to dedicate them to the Lord, except it bee dayes of humiliation or thanksgiving to remove some judgement, or to seek some mercy, or to render prayse for some blessing received, and for some certaine time, and then to return to their first Institution, which was to labour 6. dayes. Thus we must chuse the true God, and worship him with true worship and reverence in his owne time. And this is the sum of our duty to the Lord immediately as it is contained in the four first Commandements, being the first Table of the law.

What is the sum of the fifth Commandement?

Answer

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Ans. It forbids all negligence and disobedience to Magistrates or Parents by any that the Lord hath put in authority over us; such as those filthy dreamers that despise dominion, and speak evil of dignities *Jud. 8.* also it commands us to give them vivell honour and reverence, and obedience; see *Rom. 13. 1. Tit. 3. 1. Eph. 6. 2. 1. Tim. 2. 1. 2.*

What is the summe of the sixth Commandement?

Ans. It forbids all injuries done to the bodies or soules of others, as envy, hatred, malice, or stripes, or murder it selfe, *thou shalt not kill*: also it commands all duties of love and charity which tend to their preservation either of body or soule.

What is the summe of the seventh Commandement?

Ans. It forbids all unchaste thoughts tending to adultery, and adultery it selfe, and all idle words and gestures tending that way, *lee not fornication be once named among you, as became in Saints.* *Eph. 5. 3.* also it commands to avoid all suspected places and persons, abstain from all appearance of evil. *1 Thes. 5. 22. Prov. 5. 8.*

What is the summe of the eighth Commandement?

Ans. It forbids all fraud, or deceit, or stealing, or any wrong to others in their estate, *Thou shalt not steale*; also it commands all duties of neighbourhood and friendship that may preserve or increase it.

What is the summe of the ninth Commandement?

Ans. It forbids all reproaches and scandals unjustly cast upon them, and should neither raise a false report against them, *Exod. 23. 1.* nor take up a false report raised by others, *Psal. 15. 3.* but as the north-wind drives away raine, so doth an angry countenance a backbiting tongue, *Prov. 25. 23.* also it commands all duties of love, for love suffers long and is kind, charity envieth not, vanteth not it selfe, is not puffed up, doth not behave it self unseemly, seeketh not her owne, is not easily provoked, thinketh no evil. *1 Cor. 13. 4, 5.*

What is the summe of the tenth Commandement?

Ans. It forbids the rising of sinfull lusts to any of the forenamed evils and it commands to suppress those sinfull lusts in their first risings before consent be given to them; now whereas all the Commandements forbid lusting with consent, this forbids it before consent, and commands to suppress it before consent, this is the summe of the morrall law, the covenant of works.

How did the Lord try mans obedience to that covenant of works?

Ans. By prohibiting onely one tree in the Garden, saying, of the tree of Knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely dye, *Gen. 2. 17.*

When Adam was permitted to eat of all the rest, would not he refraine that one at Gods command?

G

No,

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A. No, although he had power sufficient given to him whereby he might have stood, yet in case *Adam* lost that ability, all new supplies were shut up from him; it is true, he had a great portion of grace given to him into his own hands to keep, but no supportance from the Lord to keep him from falling, and he being a mutable creature could not but fall, and nothing is immutable but God alone, and Satan in the serpent beguiled them, saying, *you shall not dye, but yee shall be as Gods knowing good and evill, and they saw the tree was good for food and pleasant to the eye, and a tree to be desired to make one wise, so they did both eat of it and fell together, Gen. 3.4.6.*

Why did not God support them from falling?

A. That man might see his weaknesse, and that God might make knowne what he had decreed from all eternity, and for the honour of his justice and mercy in the execution of his decrees in redeeming some, and leaving others in that miserable condition.

What is the state of all men since the fall of Adam?

A. We have all lost our righteousness, so that now there is none righteous, no not one, *Rom. 3.10.* and we have lost our holiness, *we are all as an uncleanne thing, Isa. 64.6.* and we have lost our knowledge, so that every man now is brutish in his knowledge, *Jer. 10.14.* having the understanding darkned being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, *Ephes. 4.18.* and we have lost the sovereignty over the creatures here below; will the Unicorne now be willing to serve thee? wilt thou trust him because his strength is great? wilt thou leave thy labour to him? wilt thou beleve that he will bring home thy seed and gather it into thy Barn, or doth the Eagle fly at thy command? *Job 39.9.11,12.* Thus we have lost all our happiness wherein we were created, and now onely so, but we are children of wrath, *Eph. 2.3.* and slaves of Satan led captive at his will, *2 Tim. 2.6.* and under the curse, *Gal. 3.10:* and lyable both to a corporal, spirituall and eternall death, *Rom. 5.12. 1 Cor. 15.22.*

Was that actuall sinne of Adam our actuall sinne as some would have it?

A. No; for by one mans sinne death entred into the world and by the offence of one many be dead, by one that sinned, for the judgement was by one to condemnation. for by one mans offence death reigned by one, and by the offence of one judgement came upon all men to condemnation, and by one mans disobedience many were made sinners. *Rom. 5.12.15,16,17,18,19.*

Then how came thas sinne of Adam to be ours if we did not then actuallly commit it?

A. It is ours potentially, we being all then in his loynes as the fruit is in the body of the tree, and also being begotten and borne by those polluted parents, we receive originall defilement from them, for *Adam* being defiled begat his children

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children in his owne likenesse, *Gen. 5. 3.* and so his defilement spread over all men, as when bondslaves had children they were all horne slaves by the law of God, *Ex. 21. 4.* and by mans law, the fathers treason cuts off his posterity from his inheritance.

But cannot we recover our selves out of this miserable condition?

A. No; we cannot think one good thought as of our selves, *all our sufficiency is of God, 2 Cor. 3. 5.* it is God that worketh in us both to will and to doe of his own good pleasure, *Phil. 2. 13.* we are all dead in trespasses and sinnes, *Eph. 2. 1.* none of them can by any meanes redeeme his brother nor give to God a rancome for him, for the redemption of the soule is precious and eeaeth for ever, *Psal. 49. 7. 8.* so that man hath neither power nor will to help himselfe but is dead in sinne, *O Israel thou hast destroyed thy selfe, but in me is thy help, Hosea 13. 9.*

What meanes hath God appointed and decreed to help us out of this damnable estate?

A. By Jesus Christ the eternall Sonne of God, he tooke our nature upon him, that so he might be a fit mediator between God and man; *the Word was made flesh and dwelt among us, Ioh. 1. 14.* he took not on him the nature of Angels; but he took on him the seed of *Abraham*, wherefore it behooved him to be made like unto his brethren, that he might be a mercifull and a faithfull high Priest in all things pertaining to God, to make reconciliation for the sinns of the people, *Heb. 2. 16.*

Wherefore must our Redeemer be both God and man?

A. He was man to dye and suffer in that nature that had sinned, and he was God, that he might overcome death and rise againe, which none could doe but God alone: againe, he must be God and man to sanctifie that nature that had sinned and was defiled with it; and he was God, that so by the worthinesse of his person, he may bring a satisfaction sufficient to reconcile an offended God, for in that he dyed for us, it was a thousand times more in value, then if all men and Angels had dyed eternally for one poore sinner, for it is impossible that creatures should bring a satisfaction worthy of the acceptation, and sufficient to appease the wrath of their Creator.

But if our Mediator was both God and man, then he must be two persons, but how can that be?

A. Although he be both God and man, yet he is not two, but one Christ, as one body and soule make but one man; neither are they one by turning the God-head into flesh, but by taking the man-hood into God; as the Mistletoe lives in the Oake without any rooting, so is the humanity in the God-head by a hypostaticall union unconceivable unto us, neither may we without danger, search too farre into this holy mystery.

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In what manner did God the father make that new covenant with God the sonne, touching our salvation?

A. The Father promised to give unto christ his Son all the elect as they fall in the severall ages of the world, upon condition, that the Sonne will give him a full satisfaction for their ranfome; hereupon sayth the Sonne, *O father deliver them from going downe into the pit, for I have found a ranfome*, Iob 33. 24. upon this they concluded, and the sonne of man came not to be ministred unto, but to minister and to give his life a ranfome for many, *Mat.* 20. 28. for sayth Iohn, *thou hast given him power over all flesh, to give eternall life to as many as thou hast given him*, Ioh. 17. 2. so the father set the sonne a day to pay the ranfome, and took his word to performe it, and gave him all the elect that sell in the times before his comming in the flesh, in the time of their being; and now christ hath actually payd the ranfome, he takes his fathers word for all the rest of the elect that fall in the severall ages of the world, since the debt was actually payed.

Then hath Christ payed this ranfome, and in his humanity dyed for his people?

A. Yes; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. *Isa.* 52. 5. christ hath once suffered, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickned by the Spirit, *1 Pet.* 3. 18. who did no sinne, neither was guile found in his mouth; who when he was reviled reviled not again; when he suffered he threatened not, but committed himselfe to him that judgeth righteously, who his owne selfe bare our sinnes in his owne body on the tree, that we being dead to sinne should live unto righteousness, by whose stripes ye are healed, *1 Pet.* 2. 22, 23, 24. thus christ hath passively suffered all the penalty of the law to free us from the curse and penalty of it, and to sanctifie both afflictions and death unto us; *O death where is thy sting, O grave where is thy victory! the King of death is sinne, but thanks be to God which hath given us victory through our Lord Iesus christ*, *1 cor.* 15. 55-56.

To what use serveth the active obedience of christ to the law of God?

A. It serveth to sanctifie all our disobedience and failings in the performance of holy duties, so that now a willing mind is accepted according to that a man hath, *2 cor.* 8. 12. now Christ takes notice when the spirit is willing, although the flesh be weak, *Mat.* 26. 41. for our Saviour hath performed perfect obedience to the law of Gad for us, it was his meat and drinke to doe his Fathers will, Iohn 4. 32. 34. he sayth, *I doe alwayes those things that please him*, Iohn 8. 29. *I seeke not mine owne will, but the will of him that sent me*,

Iohn

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John 4. 30. 7. 16. as by the disobedience of one many were made sinners, so by the obedience of one many were made righteous, *Romans* 5. 19.

But did Christ obey or suffer for himselfe as some would have it?

A. No; for although his humane nature was a creature, yet being united to the second person, and so making one Christ, there was no obedience due from himselfe to the law, neither came he by the ordinary way of mankind into the world: therefore free from that law that *Adam* was bound unto with all his posterity.

But did we actually doe all that which christ did in our nature as well as he, as some would have it?

A. No; the gift by grace is by one man, *Iesus Christ*, and by him hath abounded to many, and righteousness shall reigne in life by one *Iesus christ*; even so by the righteousness of one, the free gift came upon all to justification of life; by the obedience of one shall many be made righteous, *rom.* 5. 15. 16. 17. 18. 19. hence I conclude, that we did not act in *Christ*s person as well as himselfe, saying, it was a common lump of all mankind that christ obeyed and suffered in; we for him, as well as he for us, and he for himselfe as well as for us; This is Antinomian blasphemy.

But if we did not act as well as christ, how comes his righteousness to be ours?

A. By imputation; for as he is a blessed man, to whom the Lord will not impute sinne, *rom.* 4. 8. so he is a blessed man unto whom God will impute righteousness without workes, *rom.* 4. 6. now as *Adams* sinne is imputed to all in *Adams* nature so the second *Adams* righteousness is imputed to all that are in him by grace; to him that worketh not, but beleeueth on him that justifieth the ungodly. by faith instrumentally it is counted for righteousness, *rom.* 4. 5.

Then did christ alone in his owne person doe all the workes of our redemption?

A. Yes; he looked and saw there was none to helpe, therefore his owne arme brought salvation, and his righteousness it sustained him; *Isaiah* 59. 16. 61. 5. neither is there salvation in any other; there is none other name given under Heaven among men whereby we must be saved, *Acts* 4. 12. he trod the Wine-press alone, and there was none with him, *Isaiah* 63. 3. he by himselfe purged our sinnes, *Hebr.* 1. 2. and he washed away our sinnes in his owne blood, *revel.* 1. 7. he is the Lamb of God, that taketh away the sinnes of the world, *John* 1. 29.

Did

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Did Christ dye for all men without exception?

A. No; for Christ would not so much as pray for the world, much lesse would he spill his blood for them; but the first is true, therefore not the second, *Joh. 17. 9.* againe, if Christ had dyed for them and they not saved, either the Father brake Covenant, and did not give him all that he bought of him, or else the world, and the divell, and sinne were too strong both for the father that have them, and the sonne that bought them, which were no other then blasphemy to think.

How doe you know that Christ dyed for you?

A. The good Shepheard gave his life for the sheep, *Joh. 10. 11.* and I know my selfe to be one of his sheep, for I know his voyce, *Joh. 10. 4.* both the secret voyce of his spirit, and the publike voyce of his word, when I am charged to let the word of Christ dwell in me richly, *Col. 3. 16.* when I turne aside to the right hand or to the left, I still heare his voyce saying unto me, this is the way walk in it, *Isa. 30. 21.* and I know it is the voyce of my beloved that knocketh saying open to me my sister *Cant. 5. 2.* because he leadeth me into all truth & makes me see an excellency in him above all other, *Cant. 5. 9, 10, 11, 12, 13, 14, 15, 16.* *Psal. 45. 2.* then sayth Christ, I know my sheep, and I am knowne of mine, *Joh. 10. 14.* and they will esteeme of all things else but as dung, and drosse, and losse, for the excellent knowledge of Christ, *Phil. 3. 7, 8.*

By what other mark doe you know that you are one of the sheep of Christ for which he dyed?

A. The sheep of Christ doe not onely know his voyce and delight in hearing of it, but in obeying it and followning him, *Joh. 10. 4. 27.* they will walke as Christ walked, 1 *Joh. 2. 6.* and they will learne of him that is meek and lowly in heart, and they shall find rest for their soules, *Mat. 11. 29.* and as he sayd, *It is my meat and drink to doe the will of him that sent me, and to finish his worke,* and he did alwaies those things that pleased him, *Joh. 4. 34. 8. 29.* and concerning his sufferings, he sayd, *I lay downe my life, no man taketh it from me,* *Joh. 10. 17, 18.* the cup that my father hath given me, shall I not drinke it? *John 18. 4. 11.* Christ suffered, leaving us an example that we should follow his steps, 1 *Per. 2. 21.* to you it is given in the behalfe of Christ, not onely to beleave on him, but to suffer for his sake, *Phil. 1. 29.* they which follow the Lamb whithersoever he goeth, these were redeemed from among men, *Rev. 14. 4.*

What other reasons have you to prove that Christ dyed for you?

A. Christ loved the church and gave himselfe for it, that he might sanctifie and cleanse it with the washing of water by the word, *Eph. 5. 25. 26.* and the church is his body, *chap. 1. 22, 23.* for as the body is one and hath many members, so also is christ, 1 *Cor. 12. 12.*

But how doe you know your selfe to be a living member of christ?

A. As

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A. As all our members are acted and moved by the soule or spirit that is in us, so are all the members of christ by his spirit, for by one spirit we are all baptizd into one body, whether we be Iewes or Gentiles, bond or free, and have been all made to drink into one spirit, 1 cor. 12. 13. and our body dyes when the soule is gone; but sayth Paul, ye are not in the flesh but in the spirit, if so be that the spirit of God dwel in you, now if any man have not the spirit of christ he is none of his, rom. 8. 9. and so if one of our members suffer, all the members suffer with it, or if one member be honoured all the members rejoyce with it, if we doe so then we are the body of Christ, and members in particular, 1 cor. 12. 26, 27. hereby we perceive the love of God, because he layd downe his life for us, and we ought to lay downe our lives for the brethron, 1 Joh. 3. 16.

*What are the conditions betwene God and this eople in the new covenant, be-
ing the covenant of grace?*

A. God will say, it is my people, and they shall say, the Lord is my God, Zech. 13. 9. that is, God makes many gracious promises unto us, and we by faith shall receive and apply them to our selves; yea, that faith on our part whereby the covenant is made to us, it also is within the promise made on Gods part, they shall say, the Lord is my God; the covenant it selfe is a promise, I will make an everlasting covenant with them, and the conditions on our part are all within that promise, I will put my feare in their hearts that they shall not depart from me; besides all other promises on Gods part that are included in that covenant, for sayth the Lord, I will bring upon them all the good that I have promised them, Ier. 31. 40 41. 42. Heb. 8.

But is not the righteousness of christ imputed to us for our justification, before we have faith?

A. No; for our persons must be united to Christ by faith, as Thomas beleeving, sayd, my Lord and my God, Iohn 20. 27, 28. so we come to have a true right and title to the righteousness of Christ, for as we were all in the loynes of Adam by nature, when God made that covenant of works with him, and all his Posterity, so none hath right to the righteousness of the second Adam till he be cut off from the old Adam and by faith grafted into Iesus Christ, and so we come to partake of the root and fatnesse of the true Olive tree, rom. 11. 17. 17. 24.

How is Iesus christ tendered in the Gospell?

A. The Angell sayd unto them, feare not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is borne this day in the city of David a Saviour, which is Christ the Lord. Luk. 2. 10 11. sayth the Lord I will give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners goe forth, Ila. 49. 8, 9.

What

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What is required of them to whom he is thus tendered? *A.* Onely beleeve, Mar. 5. 36. beleeve in the Lord Jesus Christ, and thou shalt be saved, Acts 16. 31. *Whosoever beleeveth on him, shall not perish, but have everlasting life,* John 3. 16.

What is that faith that gives us right to Christ, and a true title to all his merits in the worke of our redemption? *A.* It is a saving faith, and not a historical faith, such as the Apostle James speaks of, Jam. 2. 19. and it is a living faith, and not a dead faith, Jam. 2. 17. I live by faith in the Sonne of God, who gave himselfe for me, Gal. 2. 20. and it is called a justifying faith, not for the worthinesse of it, as being an excellent grace of God, but as an instrument applying Christs righteousnesse for our justification.

How came we by this faith? and how is it wrought in us? *A.* Faith is the gift of God, Eph. 2. 8. and it is wrought in us by his spirit: thou hast wrought all our workes in us Isa. 26. 12. Phil. 2. 13. the instrumentall meanes that the spirit of God, for the most part, useth, is the Preaching of the Word: so then Faith cometh by hearing the word preached, Rom. 10. 14. 17.

What call you the Word of God? *A.* The two Testaments: the first is from the beginning of Genesis to the end of the prophesie of Malachy; this is called the old Testament: and from the first of Matthew to the last of the Revelation is called the new Testament.

How doe you prove these two Testaments to be the Word of God? *A.* First, because of the true relating of things to come, and the accomplishment of them at the time appointed, which none could doe but he that knowes all things both past, and to come. Secondly, they lay open the particular and secret thoughts and lusts of the heart, which sheweth that they are the words of him, in whose sight all things are naked and open, Heb. 4. 12. 13. Thirdly, they command all duties of piety, equity and sobriety, and forbiddeth all vice in such a sort, that all the writings of men though layd together, could not doe. Fourthly, they discover a state of damnation to man and conclude him in it, and they reveale a sure way of salvation, which never could enter into mans heart, but as it was revealed by the spirit of God, which found and ordained that way. Fifthly, it is a word of power, to the pulling down of strong holds, and casting downe imaginations and every high thing that exalts it self, and every thought to the obedience of Christ, 2 cor. 10. 4. 5. Sixthly, the universall consent and agreement it hath, though pend by divers, and at sundry time, which argueth, that holy men spake as they were moved by the holy Ghost, 2 Pet. 2. 21.

What part of this word of God is the most concerned in the covenant of grace? *A.* In the promises of the Gospell, and fulfilled in the person of Christ, both in his active and passive obedience, as I sayd before, and working faith and all other graces in his people.

But

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But are christians that are entred into this new covenant contained in the Gospel, are they I say freed from the old covenant contained in the law? A. They are freed from the curse and penalty of the law, and from the legall fulfilling of it, to that end which *Adam* was bound to doe it in the time of innocency, for although the ten Commandements published at Mount *Sinai* were the same for substance that was in *Adams* heart before the fall; yet the manner of *Adams* obedience and theirs differ much: thus *Adam* was then bound to a covenant of workes, but they stand as a people redeemed not onely from *Pharaoh's* bondage, but from the bondage of sin and satan, Gods wrath and damnation, figured out by that from *Egypt* in the preface; againe, *Adam* was to stand by his perfect obedience to it, or to fall if he failed in the least tittle; but the law at Mount *Sinai* was a rule to square their obedience by, but the penalty is taken off, as I sayd before, and they and we are bound to doe our utmost endeavour to obey it, although we can never legally fulfill it, but evangellically as we are in Christ, to testifie our thankfulness and obedience to our Redeemer, 1 cor. 6. 19, 20.

What are the maine differences between the covenant of workes, and the covenant of grace? A. The first covenant was of mans workes, the second of Gods grace; againe, the first was made to *Adam*, and in him to all his posterity; the second was made with Christ, and so in him for all the elect, called the seed of the woman, but not with the seed of the serpent, Gen. 3. 15. againe, the first stood upon mans righteousness, the second upon the righteousness of Christ, made ours by imputation; againe, the first was soon broken, standing upon the mutability of mans will, but the second stands upon a sure foundation, being Gods unchangeable will, and so never can be broken; for sayth the Lord, *I will establish with thee an everlasting covenant*, Ezek. 16. 60. againe, the first was a covenant of justice without mercy, the second was a covenant of mercy, yet in Christ justice and mercy met together, Psal. 85. 10. 89. 28. againe, the first man is of the earth earthly, the second man is of the Lord from heaven, and as the earthly, so were all they in that covenant, and as the heavenly, such are they also that are heavenly, and as we have borne the image of the earthly we shall also beare the image of the heavenly, 1 cor. 15. 47 48 49.

What be the offices of Christ to make him an al sufficient saviour? A. First, he was a Priest, as he was both God and man, and he sacrificed his body, Mat. 20. 28. and his soule was made an offering for sinne, Isa. 53. 10. upon the altar of his Godhead, Heb. 13. 16. so christ was once offered to beare the sinnes of many Heb. 9. 28. also by his integrity or purity of his humane nature, and his obedience in performing all thatt he law requires, as I shewed before; thus Christ hath satisfied for our sinnes, and he makes intercession for us.

How doth Christ make intercession for us? A. He appeares continually be-

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fore his Father in heaven, *rom. 8. 34. Heb. 7. 25.* making their prayers acceptable to God by Iesus christ, *1 Pet. 2. 5. Eph. 5. 2.* by applying the merits of his owne perfect satisfaction to them, *rev. 9. 3. 4.*

What other office hath Christ? *A.* He is a Prophet, to reveale unto his church the way and meanes of salvation; it is written in the Prophets, *and they shall be all taught of God every man, therefore he that hath heard and hath learned of the Father commeth to me, Iohn 6. 45.* he teacheth continually by the minnistry of word, and by the inward teaching of his holy spirit, *Iohn 14. 26. 16. 13.*

What other office hath Christ? *A.* He is a King, that he may bountifully bestow on us all the meanes of salvation, he overcame the divell, and hell, and the grave, and death, as a conqueror, see *Acts 2. 24. 32. 10. 14. 1 cor. 15. 55. 57.* all power in heaven and in earth is given to me, goe ye therefore and teach all nations, *Mat. 28. 18, 19.* on this rocke will I build my church, and the gates of hell shall not prevaile against it, *Mat. 16. 18.* thus he is both a King to furnish, and to defend his church.

You told me that faith was wrought in the soule by the spirit of God, by the preaching of the Word, now the question is, how the Lord prepares the soule to receive that excellent grace of faith? *A.* The Lord sayth, *I will give them one heart, and I will put my spirit within you;* but the manner how this is wrought is this, *I will take the stony heart out of their flesh, and then I will give them an heart of flesh, then they shall walke in my statutes and keepe mine ordinances and doe them, Ezek. 11. 19. 20.* here you see the first worke is to take the stone out of the heart, which (in reason) should be as painfull as to take the stone out of the bladder, this is done by that sharp knife of the morall law, when it bruiseeth and humbleth us, and worketh in us a sight of our sinne, for by the law is the knowledge of sinne; *I had not knowne sinne but by the law, for I had not knowne lust, except the law had sayd, thou shalt not lust, rom. 7. 20. 7. 7.*

What is sorrow for sinne? *A.* It is when a mans conscience is touched with a lively feeling of Gods displeasure for any sinne; they were stricken in their hearts, and sayd, *what shall we doe?* *Acts 2. 37.* with an utter despairing of salvation in regard of any thing in our selves; *O wretched man that I am, who shall deliver me from this body of death!* *rom. 7. 24.* and so acknowledge our deserved shame should be eternally, *ezra 9. 6.*

How doth God worke this sorrow in us? *A.* By the terrible curse of the law, thus he which breakes but one of the commandments of God, though in be but once in all his life time, and that onely but in thought, is subject too, and in danger of eternall damnation for it, *Gal. 3. 10. Jam. 2. 10.*

When the heart is thus prepared, how doth God ingraft faith in it? *A.* By casting into it inward motions, which are the seeds of faith; first, when the heart

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heart is humbled under the burden of sin, then to acknowledg & to feel that we stand in need of christ, this is the seed of faith, for we see that we have spent our money for that which is not bread, and our labour for that which satisfieth not, *Isa. 55. 2.* secondly, a hungry desire, and a longing to be made partaker of christ & his merits, these also are the seeds of faith, for such are blessed and promised to be filled, *Mat. 5. 4. rev. 21. 6.* thirdly, using the meanes when we see the need of christ and have a longing desire after him flying from the sentence of the law, pricking the conscience, to the throne of grace such shall obtaine mercy and find grace to help in time of need, *Heb. 4. 16.*

How is this done? *A.* First as the Prodigall did, to think our sinnes pardonable, and to say, *Father, I have sinned against heaven and before thee, and am no more worthy to be called thy sonne, make me as one of thy hired servants,* *Luk. 15. 18. 19.* then with loud cries for Gods favour in christ, in pardoning sinnes with a fervent perseverance here in, till the desire of our heart be granted, as the woman of Canaan did, *Mat. 15. 22. 23.*

What followes after this? *A.* Then God according to his mercifull promise lets the poore sinner fee the assurance of his love wherewith he loveth him in christ, see *Mat. 7. 7. Isa. 65. 24. Job 33. 26.* this assurance is a lively evidence of faith.

Are there divers degrees and measures of faith? *A.* Yes; the least measure of faith that any man can have is this; when a man of an humbled spirit, by reason of the littlenesse of his faith, doth not yet fee the assurance of the forgiveness of his sinnes, and yet he is perswaded that they are pardonable, and therefore he desireth they should be pardoned, and with his heart prayeth to God for pardon, and though he see no light, yet he will stay upon his God, *Isa. 50. 19.* this may be called smoaking flax or a bruised reed, *Isa. 42. 4.* or the graine of mustard-seed, *Mat. 17. 20.*

How doe you know that such a man hath faith? *A.* These desires and prayers are testimonies of the spirit, *rom. 8. 23. gal. 4. 6.* whose propesty it is to stirre up longings after heavenly things with sighes and groanes for Gods favour and mercy in christ, now where the spirit of God is, there is christ dwelling, *Eph. 3. 17.* and where christ dwelleth there is true faith, how weak soever it be, *Eph. 3. 17.*

What is the greatest measure of faith? *A.* When a mans faith encreaseth daily, and at length he is fully perswaded of Gods love to himself in particular; and that his owne sinnes are fully pardoned and forgiven, for the merits of christ; *I am perswaded that nothing is able to seperate us from the love of God that is in Christ Jesus our Lord,* *rom. 8. 38. 39.* this is a lively evidence of a strong faith.

Hath a christian this full assurance of faith as the first? *A.* No: the right-counselle

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tearfulness of God is revealed from faith to faith, *rom. 1. 17.* and they must pray the Lord to encrease their faith, *Luke 17. 5.* and they must with all diligence adde to their faith vertue, *2 Pet. 1. 5.* and fight the good fight of faith, *2 Tim. 4. 7.* but they are strong who are of full age, and by reason of use have their senses exercised to discern both good and evil, *Heb. 5. 14.* such are not weak in faith, they will not stagger at the promise of God through unbelief; but being strong in faith they will give glory to God, being fully persuaded that what God promised he was able also to performe, *rom. 4. 19. 20. 21.*

Is this justifying faith commanded in the law? A. No; not by the law of works, but by the law of faith, *rom. 3. 27.* the law doth not reveale it, and therefore it doth not command it; but the law is so far from revealing justifying faith, that it never knew it; and Adam had the morall law written in his heart and yet he had no justifying faith, which apprehendeth Christ as a Saviour and Redeemer; this faith Adam knew not by the law of works, till the law of faith came in the promised seed, *Gen. 3. 15.*

What benefits come by this faith in Christ? A. Hereby we are both justified and sanctified, being justified by faith, *rom. 5. 1.* and sanctified by faith in me, *Acts 26. 18.* purifying their hearts by faith, *Acts 15. 9.* then our persons are accepted with God, *Gen. 4. 4.*

What is it to be justified before God? A. It comprehendeth two things: first, to be cleared from the guiltiness and punishment of sinne; who shall lay any thing to the charge of Gods elect? it is God that justifieth, *rom. 8. 33.* there is no condemnation to them which are in Christ Jesus; who is he that condemneth? it is Christ that dyed, ye rather that he is risen againe, *rom. 8. 1. 34.* secondly, we are accepted as perfectly righteous before God by him, all that beleeve are justified from all things from which they could not be justified by the law of Moses, *Acts 13. 39.*

What other benefits comes along with justifying faith? A. Then all our prayers and services are acceptable with the Lord, *Gen. 4. 4. Prov. 15. 8. Rom. 5. 2.* and it makes us to escape all the dangers threatened against the wicked at the day of judgement, *Luke 21. 36.* and it makes us worthy of the Kingdome of God, *Luke 20. 35. 2 Thes. 1. 5.* Yea, Christ is yours, and all is yours; both things present and things to come, *1 Cor. 3. 21. 22.*

How may a man know that he is justified before God? A. He need not to search the secret counsell of Gods decrees, nor seeke for revelations, or an Angell from heaven to tell him; but this is the way for any that would truly find it, we must search to see whither we in heart and life be sanctified, and if we find this, we may safely conclude our selves to be justified.

What is sanctification? A. It is a renewed holiness which first and prepares the creature for the Lords use; get ye out of the midst of her, be ye cleane that beare the vessels of the Lord, *IIa. 52. 11.* for he will be sanctified in

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all that come nigh him, Levit. 10. 3. if any man purge himselfe, he shall be a vessell unto honour, sanctified and meet for the Masters use, and prepared unto every good worke, 2 Tim. 2. 21.

But may not a man have faith and be justified without sanctification? A. No; for faith as an instrument both justifies and sanctifies; for as it receives and applies Christ and his merits to us in particular, so it justifies; and as it workes by love and acts all other graces in their lively motion, so it sanctifies.

But Infants may be justified, are they also sanctified? A. Yes; before I formed thee in the belly I knew thee; here is Gods decree, but as yet not brought forth, Zeph. 2. 2. the man is not formed therefore as yet neither justified nor sanctified, but sayth the Lord, before thou camest out of the wombe I sanctified thee, Ier. 1. 5. many shall rejoyce at the birth of John, because he shall be filled with the holy Ghost, even from his mothers wombe, Luke 1. 14, 15.

Proceed: What be the parts of sanctification? A. Two, mortification and vivification; mortification is that power whereby sin is abated and crucified in the faithfull; how shall we that are dead to sin live any longer therein, rom. 6. 2. they which are Christs have crucified the flesh with the affections and lusts, Gal. 5. 24.

By what meanes is mortification wrought in us? A. By the death and buriall of Christ, we are buried with him by baptisme into his death, rom. 6. 4. our old man is crucified with him, that the body of sin might be destroyed, ro. 6. 6.

What is the other part of sanctification? A. It is vivification, whereby inherent holinesse is begun and increased in us, we receive the first fruits of the spirits; be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holinesse, Eph. 4. 23, 24. you hath he quickned that were dead in trespasses and sinnes: I am crucified with Christ, neverthelesse I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the sonne of God, Gal. 2. 20. we which have the first fruits of the spirit doe groane within our selves, waiting for the adoption (to wit) the redemption of our bodies, rom. 8. 23.

What is the efficient cause whereby these graces are wrought in us? A. The holy Ghost applying the power of the death and resurrection of Christ worketh holinesse in us; he will deliver his soule from going into the pit, and his life shall see the light; loe all these things worketh God oftentimes for man, to bring back his soule from the pit to be enlightened with the light of the living, Job 33. 28. 29. 33. that the offering up of the gentiles might be acceptable, being sanctified by the holy Ghost, rom. 15. 16.

How is this grace preserved in us? A. It is preserved by the vertue of Christs resurrection; that I may know him and the vertue of his resurrection, phil. 3. 10 first christ did in his own flesh overcome death and sin and live to God, and was exalted above every name, & then he infuseth this power into us & we receive it by faith, whereby we dye unto sin daily, and live to God in newnesse of life.

In what part of us is this grace of sanctification wrought? A. In every

How do you know when the mind is sanctified? *A.* When spirituall understanding is given unto it, to acknowledge the known truth of Gods word, and when spirituall wisdom is given to apply that truth knowne, to the well ordering both of things and actions, as person, place, and time requires, then we come to discern both good and evil, *heb. 5. 14.* and to discern of things that are excellent, *phil. 1. 10.* and to try the spirits whether they be of God, 1 *Joh. 4. 1.* and to try doctrines, *Joh. 7. 17.* 1 *Thes. 5. 21.* *Acts 17. 11.* and so we come to meditate on the word and workes of God, and to delight in his law, and to exercise our selves in it night and day, *Psal. 1. 119. 15.* and we discern our owne want of knowledge, by which means we shall entreat the Lord to teach us, *Psal. 119. 18. 33.*

When is the memory sanctified? *A.* When it is made a treasury of good things; a good man out of the good treasure of his heart, bringeth forth good things, *Mat. 23.* Mary kept all those sayings in her heart, *Luke 2. 51.* and David sayd, thy word I have hid in my heart, that I might not sinne against thee, *Psal. 119. 11.* Secondly, when we remember our sinnes to loath them; then shall we remember your owne evill wayes, and your doing that were not good, and shall loath your selves in your owne sight for your iniquities, and for your abominations, *Ezek. 36. 31. 16. 63.*

When is the conscience sanctified? *A.* When it doth excuse us for all sin; when we are certaine that they are forgiven us in Christ; having faith and a good conscience, which some have put away, 1 *Tim. 1. 19.* I know nothing by my selfe, yet am I not hereby justified, 1 *Cor. 4. 4.* I have in all good conscience served God untill this day, *Acts 23. 1.* herein I exercise my selfe to have alwayes a conscience void of offence both towards God and towards men, *Acts 24. 16.* try me, O Lord, and prove me, examine my raiues and my heart, for thy loving kindnesse is before mine eyes, and I have walked in thy truth, *Psal. 26. 1, 2, 3.* hence ariseth in us that peace of conscience that passeth all understanding, which shall keepe our hearts and minds through Christ Iesus, *Phil. 4. 7.* this makes the righteous as bold as a lyon, *Pro. 28. 1.* if our hearts condemne us not then have we conscience towards God, 1 *Joh. 3. 21.*

When is the will sanctified? *A.* When our will is regulated by Gods revealed will; when the spirit is willing, though the flesh be weake, *Mat. 26. 41.* When to wil is present, but how to performe that which is good we finde not, *rom. 7. 19.* for it is God that worketh in us both to will and to doe of his own good pleasure, *Phil. 2. 13.*

When are the affections sanctified? *A.* Our hope is sanctified when we wait

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Wait for the accomplishment of our redemption, rom.8.23, 24, 25. and when we shew the same diligence in full assurance of hope unto the end, Heb.6.11. Our feare is sanctified, when we feare to offend the Lord because of his goodnesse, Hosea 3. 5. they shall feare and tremble for all the goodnesse and for all the prosperity that I will procure unto it, Jer. 33. 9 if ye call him father, passe the time of your sojourning here in feare, 1 Pet.1.17. our love of God in Christ is sanctified when it is as a fire that cannot be quenched; many waters cannot quench love, nor the floods drowne it, cant. 8. 7. when this love burnes up all other love, and when we esteeme of all outward things but as losie and dung for the excellent knowledge of Christ, and to win christ, phil. 3. 7, 8. our zeale is sanctified when we regard not what becomes of us, so God may be glorified, Exod.32.32. rom.9.3. our sorrow and anguish of mind is sanctified, when our eyes can gush out with teares, because men keep not Gods law, Psal.119.136. as Lots righteous soule was vexed with the filthy conversation of the wicked, he dwelling amongst them, in seeing and hearing vexed his righteous soule from day to day with their ungodly deeds, 2 Pet.2.7,8.our joy is sanctified when Gods countenance more rejoyceth our hearts then the increase of coine and wine, psal. 4. 7. and when we rejoyce that the Gospell is preached, phil. 1. 18. and when we rejoyce in the fruitfulness of is, in the conversion of soules, Luke 15. 7.

How doe you know when the body is sanctified? A. When it is a fit instrument for the soule to accomplish that which is good, as ye have given your members servants to uncleannesse and to iniquity, to commit iniquity. so now give your members servants unto righteousness in holinesse, rom.6.19.

Cannot we be saved without holinesse? A. No; for heaven is promised to them that are sanctified, Acts 26. 18. and no uncleane thing shall enter into it, rev. 21. 27. without holinesse no man shall see the Lord, Heb. 12. 14. the pure in heart they shall see God, mat. 5.8.

Are there degrees in holinesse or sanctification? A. Yes; that ye may grow up into him in all things, which is the head, even christ, Eph. 4. 15. being knit together we may increase with the increase of God. col. 2. 19. I beseech you brethren, and exhort you, by the lord Iesus christ, that as you have received of us how you ought to walke and to please God, so ye would abound more and more, for this is the will of God, even your sanctification, that every one may know how to possesse his vessell in sanctification and honour. 1 Thes. 4. 1, 3, 4.

May a man attain to perfection in degrees of his sanctification here? A. No; saith Paul, not as though I had already attained, either were already perfect; but I follow after; if that I may apprehend that for which also I am apprehended in christ Iesus; brethren I count not my selfe to have apprehended but this one thing I doe, forgetting those things which are behind, and reaching forth unto those things

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things which are before, I p^resse toward the mark; for the price of the high calling of God in Christ Jesus, Phil. 3. 12, 13, 14.

Q What meanes hath God appointed to helpe us in our growth of grace? **A.** The sacraments and prayer.

What is a sacrament? **A.** A sacrament is an outward signe whereby Christ and his saving graces are by certaine extetnall rights signified and sealed to a christian; *Abraham* received the signe of circumcision, and it was also the seale of the righteousnesse of faith, which he had when he was yet uncircumcised, *roms.* 4. 21. *ye shall circumcise the foreskin of your flesh, and it shall be a signe of the covenant between me and you, Gen. 17. 11.*

Hath any others power to make a sacrament besides christ? **A.** No; for the signe will confirme nothing at all but by the consent of him, at whose hands the benefit promised must be received; then none but christ can appoint signes of grace, because none but he alone hath power to bestow grace; christ is the author of our salvation, therefore he alone may appoint the meanes, which are the word and sacraments; *christ is the onely Law-giver, who is able to save and to destroy, Iam. 4. 12. and he alone can make a sacrament effectnall by his spirit, and he by his wisdom best knowes of what to institute the sacramentall signes, neither may any presume to adde or to diminish to that he hath done, rev. 22. 18, 19.*

How doth christ make a sacrament? **A.** By bringing the word of institution to the element; the word is two-fold, either a word of command, as in baptisme, *goe ye into all the world baptizing them, In the name of the father, sonne and holy Ghost;* and in the Lords supper, *take, eat, drinke, doe ye this;* the other part of institution is a promise, whereby christ ordained elements that they might be instruments and seales of his grace, as in baptisme, *I baptize thee in the name of the father, of the sonne, and of the holy Ghost;* and in the Lords supper, *this is my body which is given for you, and this is my blood of the new Testament;* therefore the word of institution ought to be pronounced distinctly in the administration of it.

May the impiety of the Minister make a nullity of the sacrament to a worthy receiver? **A.** No; no more then the piety of a good Minister can profit an unworthy receiver, because all the efficacy and worthinesse thereof dependeth onely upon Gods institution.

What be the parts of a sacrament? **A.** They be two: the outward signe or sensible matter of the element, or the action conversant about the same.

Is there any naturall change in the signe or element after consecration? **A.** No; it is but severed from a common to a holy use, therefore there is no force or efficacy in the externall signes, to make us inherently holy, as there is in Bathes naturally to purifie corrupt diseases; but all the efficacy is appropriate

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to Gods holy spirit; yet so, as it is an inseparable companion of true faith and repentance, in such as turne to the Lord; therefore by Gods ordinance a certaine signification of grace, and sealing thereof agreeth to the signe.

What is the thing signified by the outward element. A. It is Christ and his graces: first of Christ, and then of his graces; for as no man can receive fruit of any ground till first he have a just title to it, no more can we have benefit by Christ before we have a true title to him by faith.

What is the action of God in the sacrament. A. It is either the offering of Christ, or the application of Christ and his graces to the faithfull receiver.

What is the action of Faith in the Sacrament? A. It is the consideration, desire, apprehension and receiving of christ, in the lawfull use of the Sacrament.

What is the end why Sacraments were ordained? A. For the better confirmation of our faith, for God doth as it were, by certaine pledges bind himselfe unto us, yet the sacrament doth not strengthen us, by any inherent power of it selfe, as a soveraigne medicine doth cure a patient, but rather by a certaine reasoning upon using the signes framed by the holy Ghost thus:

All such as are converted rightly using the sacraments shall receive christ and his graces.

But I am converted, and either doe now or else heretofore.

I have rightly used the sacraments; therefore I shall receive christ and his graces.

What is another end why the sacrament was ordained? A. That it might be a badge of that profession, by which the true church of God is distinguished from all other congregations; a third end is, that it might be a meanes to preserve and to spread the doctrine of the Gospel: a fourth end is, that it might preserve and bind the faithfull to continue loyall and thankfull to their Lord God: fifthly, it serves as a bond of mutuall amity among the faithfull.

Is a sacrament necessary to salvation? A. No; yet the covenant of grace is absolutely necessary to salvation, for it comprehendeth christ Iesus, who is the substance of that covenant, so that we must of necessity receive it, or we perish eternally; now a sacrament is but a prop or stay for faith as an help to encrease it; but it cannot intitle us into the inheritance of the sonnes of God as the covenant doth, but onely as a seale to that covenant that we by faith received before.

But doth not the want of a sacrament condemne? A. No; it is the contempt of it that is damnable, so then, the neglect of it is a grievous sinne

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to be repented of, and there is hope of pardon, but if some be justly hindered from it, either by living in some place where it cannot be had, or taken away by death, to such God will have mercy, not sacrifice.

What is the difference betwixt a sacrament and a sacrifice? *A.* In a sacrament God bestowes his graces upon us, but in a sacrifice we returne unto God faith and thankfull obedience.

How doth our sacraments and those in the old Testament differ? *A.* They were many, and ours but few; secondly, they pointed at christ to come, but these shew that he is already come; thirdly, they were to the posterity of Abraham alone, but these are to the whole church, called out of both Iewes and Gentiles.

How many sacraments is there in the church of christ? *A.* Two; the first is baptisme, wherein christians are admitted into the church of God; the second is the Lords supper, whereby the church is nourished and preserved to eternall life.

What is baptisme? *A.* It is a washing with water as they are commanded; *Mat. 28. 19.* In the name of the Father, Son, and holy Ghost: that being in the covenant and ingrafted into christ, they may have perpetuall fellowship with him; *he that beleeueth and is baptized shall be saved, Marke 16. 16. Acts 2. 38.*

May we baptize in no other name, nor leave out any of the three persons in Trinity? *A.* No; christ is not divided, nor Paul crucified for you, neither were you baptized in the name of Paul; *I thanke God I baptized none of you but Crispus and Gaius, least any should say, that I did baptize in my own name, 1 cor. 13. 14. 15.*

Who are those within the covenant that are to be baptized? *A.* They are of two sorts: first, such as are growne in yeers, and joyne themselves to the visible church, testifying their faith and repentance, and hold the foundation of Religion, taught in the same church they are to be baptized in: the Eupuch sayd to Phillip, *I beleeve that Christ is the sonne of God, and so they went both into the water and he baptized him, Acts 8. 38.* they were baptized of Iohn in Jordan confessing their sinnes, *Mat. 3. 6.* repent and be baptized everyone of you, *acts 2. 38.* if a stranger dwell with thee and will observe the Passover of the Lord, let him circumcise all his males, and then let him come and observe it, and he shall be as one borne in the land, for no uncircumcised person shall eat thereof, *Exod. 12. 48.*

Who else are in the covenant and ought to be baptized? *A.* Infants borne of christian parents; the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, *but*

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but now they are holy, 1 cor. 7. 14. if the first fruits be holy so is the whole lump, if the root be holy so are the branches, rom. 11. 16. I will establish my covenant with thee and with thy seed after thee, for an everlasting covenant to be thy God, and the God of thy seed after thee, Gen. 17. 7.

How are children of christian parents in the covenant? *A.* Not as they are the sinfull off-spring of the first Adam, for so they beget them in their owne likenesse; nor secondly, as they are by grace the sonnes of God, for they are not made the sonnes of God by naturall generation, but by adoption; yet they may beleeve for themselves and others according to the covenant of grace, Gen. 17. 7. as Adam did sinne both for himselfe and others, and as parents in bargaines doe covenant both for themselves and their heires after them; thus the parents being the first fruits, sanctifies the whole lump of their posterity, rom. 11. 16.

What is it to be baptized, In the name of the father, sonne and holy Ghost?

A. It is to be made one of Gods family, which is his church, and to be made partaker of the priviledges thereof, as Jacob sayd, the Angel which hath delivred me from all evil blesse the lads and let my name be named upon them and the name of my fathers, Gen. 48. 16. in that day shall seven women take hold of one man, saying, we will eat our owne bread and weare our owne garments, ouerly let us be called by thy name to take away our reproach, Isa. 4. 1

What doe we learne from hence? *A.* We learne that in this washing of baptisme is sealed a solemne contract and covenant between God and the baptized: first, of God the father, who vouchsafeth to receive him into favour, and of God the sonne to redeem him, and of God the holy Ghost to purifie and regenerate him.

What doth the baptized bind themselves unto? *A.* He promiseth to acknowledge, invoke and worship none other God but the true Iehovah, which is the father, sonne and holy Ghost.

What is the visible or externall matter of baptisme? *A.* It is water: for the Minister may not baptize with any other liquor but only with naturall water according to those examples we have in Scripture, & of the primitive church.

What is the externall forme of baptisme? *A.* It is the ministers washing the baptized, according to the prescript of God.

Suppose it was the ancient custome to dip or dive all the body of the baptized in the water, must their example of necessity be followed? *A.* No; for the word baptize signifies sprinkling as well as dipping or diving, and sayth the Lord, I will sprinkle cleane water upon you, Ezek. 36. 25. againe, by reason of some cold countries, and the weaknesse of young Infants, necessity and charity may dispence with ceremonies, and mitigate the sharpnesse of them.

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What resemblance is there between the element of water, and the thing signified thereby? *A.* As water washeth away the filth of the body, so the blood of Christ Iesus cleanseth us from all sinne, 1 John 1. 7.

What doth the action of the Minister washing the body of the baptized signify? *A.* This sealeth and confirmeth a double action of God: first, the ingrafting or incorporating the baptized into Christ; as many as are baptized into Christ, have put on Christ, Gal. 3. 27. by one spirit we are all baptized into one body, 1 cor. 12. 13. secondly, it sealeth to us our regeneration; not by the workes of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost, titus 3. 5.

What doth putting into the water, or sprinkling it upon the baptized signify? *A.* It doth ratifie the shedding of the blood of Christ for the remission of all our sinnes, and the imputation of his righteousness; arise and be baptized, and wash away thy sinnes, calling upon the name of the Lord, Acts 22. 16. and it signifies mortification of sinne by the power and death of Christ; know ye not that all they which have been baptized into Christ, have been baptized into his death? the old man is crucified with him that the body of sinne might be destroyed, rom. 6. 3. 6.

What doth the continuance in or under the water signify unto us? *A.* It signifies the buriall of sinne, or a continuall encrease of mortification both by the power of Christ's death and buriall; we are buried with him by baptism in o his death, rom. 6. 4.

What doth the coming out of the water signify unto us? *A.* It concernes our spirituall vivification, to newnesse of lite in all holinesse and righteousness, by the power of Christ's resurrection; for like as Christ was raised up from the dead by the glory of the father, so we all should walke in newnesse of life; for if we be grafted together in the likeness of his death, we shall be also in the likeness of his resurrection, rom. 6. 4. 5.

What doth the action of the party baptized signify, when he offers himselfe before the Minister and the congregation to be baptized? *A.* It signifies that he doth consecrate himselfe the Lord, and that he utterly renourceth the flesh, the world, and the devill, the like figure which now saveth us, even baptism; not the putting away the filth of the flesh, but the answer of a good conscience towards God, 1 Pet. 3. 21.

Suppose any question the lawfulness of his baptism, may he be re-baptized? *A.* No; for as in naturall generation a man is but once borne, so he can be but once new borne, therefore if a man be baptized be a Minister that is an heretick, not yet degraded from his calling, and if he observe the forme of administration

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ministration, *In the name of the father, sonne and holy Ghost, it is a reall baptism.*

How may a man profitably use his baptism all his life-long? *A.* First, when any sinfull lust shall arise in thy soule, then begin to meditate of that solemne Vow which thou diddest make to God in thy baptism: Secondly, if through infirmity thou fall into any sinne, still have recourse to thy baptism for thy encouragement and comfort; for although baptism be but once administered yet that once testifieth, that all thy sinnes past, present and to come, are washed away, *1 Per. 3. 20. Eph. 5. 25, 26, 27.* it is called the sacrament of repentance; *Marke 1. 4.* lastly, to make a profitable use of thy baptism, then thou must not rest till thou have a feeling of that renewing power signified in baptism, namely, the power of Christ's death, mortifying thy sinne, and the vertue of his resurrection renewing thy spirit, soule and body, in all holy obedience.

How is it that many feele not the fruit of their baptism? *A.* The fault is not in God, but in themselves, in that they do not keepe the condition of the covenant to receive Christ by faith, and to repent of their sinnes.

When shall a man see the effect of his baptism? *A.* When he receives Christ by faith, though it be many years after, then he shall feel the power of God to regenerate him, and to work all those things which he offered him in baptism.

What is done in the Lords supper? *A.* The former covenant solemnly ratified in baptism, is renewed in the Lords supper, between the Lord and the receiver.

What doe the elements of bread and wine signifie unto us? *A.* They are signes and seales of the body and blood of Christ.

What doth the actions of the Minister about the same elements signifie unto the receiver? *A.* They signifie unto the receiver foure actions of God himselfe: First, his taking the bread and wine into his hands, doth seale unto us the action of God the father, who from all eternity did separate and elect his sonne to performe the duty of a mediator between God and man; *mine elect in whom my soule delighteth, Isa. 42. 1. him hath God the Father sealed, John. 6. 27.*

What doth the Ministers blessing of the elements with the recitall of the promises signifie and seale unto the receiver? *A.* The blessing of them signifies, that those elements are now taken from a common to a holy use, and the recitall of the promises, seales unto us that action of God by which in the fullnesse of time, he sent Christ to performe the office of mediator, unto which he was fore-ordained.

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What doth the breaking of bread and pouring out of the wine signifie to the receivers? *A.* This sealeth the action of God, offering Christ unto all, but giving him onely to the faithfull, for the encrease of their faith and repentance.

What doth the receivers action in taking the bread and wine in his hand signifie? *A.* This sealeth a spirituall action, namely, his apprehending of Christ by the hand of faith, as many as received him, to them he gave power to become the sonnes of God, even to them that beleave on his name, Ioh. 1.12.

What doth his eating of the bread and drinking of the wine signifie? *A.* This sealeth his application of Christ by the same faith, by a feeling of his true union and communion, to encrease daily by faith, as our bodies are strengthened by the bread and wine; the cup of blessing which we blesse, is it not the communion of the blood of Christ? the bread which we breake, is it not the communion of the body of Christ? 1 Cor. 11.16.

Is not the bread in the sacrament after consecration turned into the body of Christ? *A.* No; first, because this sacramentall bread was eaten before the death of Christ, therefore impossible to be a corporall eating of his flesh; secondly, the bread is broken and distributed after consecration, but the whole body of Christ is received by every single communicant: thirdly, the bread is the communion of Christ, therefore not his very body: fourthly, the body of Christ was made of the substance of the Virgin Mary, therefore not of bakers bread: fifthly, this bread is subject to mold that is left after consecration; this shewes that it is will reall bread: sixthly, if the signe be turned into the substance, then what signe remaines? this would overthrow the sacramentall union between the signe and the thing signified.

But is not Christs body corporally present in the sacrament? *A.* No; this doe in remembrance of me, 1 cor. 24. 25. secondly, the heavens must receive him till the restitution of all things, act. 3. 2. Thirdly, the body of Christ can be but in one place, he is not here, come see the place where the Lord lay, mat. 28. 6.

When are we fitly prepared to receive the Lords supper? *A.* First, if we bring a right knowledge of mans fall, and a promised restoration into the covenant by Christ, he is the mediator of a better covenant, which is established upon better promises Heb. 8. 6. so often as yee shall eat this bread and drinke of this cup, yee shew the Lords death till he come, and we must by our knowledge discern the Lords body, 1 cor. 11. 26, 29.

Secondly, we must have a true faith in Christ, for we receive so much as we beleve that we receive, for unto us was the Gospell preached, as well as to them, but the word preached did not profit them, not being mixed with faith in them that heard it, Heb. 4. 2.

Third-

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Thirdly, we must have true repentance for all our sinnes. both originall and actuell, being the state wherein we lay in the breach of the first covenant.

Fourthly, we must bring renewed faith and repentance to testifie our thankfulness to God for his great goodnesse, to receive us into a new covenant, not of works, but of grace, wherein he promises to be mercifull to our righteousnesses, and to remember our iniquities no more, *Heb. 12.13.* and to testifie our love both to God and his people, *he so loved us, that he gave his onely begotten sonne for us, Ioh. 3. 16. and Christ gave his life a ransom for us, mat. 20. 28. therefore we should love him that first loved us, 1 Ioh. 4. 19.* also, our love must be to his people; *if thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave thy gift before the Altar, and goe first and be reconciled to thy brother, and then come and offer thy gift, mat. 5. 23, 25.*

But what if I in part find these things in me, when withall I find my heart exceeding rebellious, and very corrupt? *A.* Thou mayest come as a welcome guest for all that, for Christ came to preach the Gospell to such a poore heart as thine, and to heal such a broken heart. & to deliver such a captive from corruptions, and to give sight to thee that seekest want of it, and to set at liberty thy bruised soule, *Luke 4. 18.*

How shall I come to the sacrament, I want faith? *A.* If thou be sensible of thy want of faith, thou mayest come; for it is grace that discovers thy want, and not nature; therefore pray the Lord to encrease thy faith, *Luke 17. 5,* and say with teares, *I beleeve, Lord help my unbelieve, Marke 9. 24.* then come and Christ will ease thee, *Mat. 11. 28. Psal. 55. 22.*

What other meanes hath God appointed us to use for our growth in grace? *A.* Prayer which is a familiar speech with God in the name of Christ, in which either we crave things needfull, or give thanks for things received, *1 Tim. 2. 1.*

May we not pray to Saints or Angels? *A.* No; for they doe not know our wants; *Abraham is ignorant of us, Isa. 63. 17.* neither can they help us; *they pray to Gods that cannot save, Isa. 45. 20.* and the command of Christ is, *come unto me all ye that are heavy laden and I will give you rest, mat. 11. 28.*

But may we not make Saints our mediators or intercessors? *A.* No; there is but one mediator between God and man, the man Christ Jesus, *2 Tim. 2. 5.* he is our onely high Priest who is entred into heaven, now to appeare in the presence of God for us, *Heb. 9. 24.* Christ alone is our intercessor in heaven for us, *rom. 8. 34. heb. 7. 25.*

For whom must we pray? *A.* for all men living none exempted, but they that

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that sinne against the holy Ghost; there is a sinne unto death. I doe not say that yee shall pray for it; 1 Ioh. 5. 16.

But may we not pray for the dead? *A.* No; when Davids child was dead he ceased praying for it, saying, now he is dead, wherefore should I fast? 2 Sam. 12. 22, 23. there is no repentance in the grave when they are dead? he that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is holy let him be holy still, rev. 22. 11. it is the blood of Jesus Christ that cleanseth us from ylt sinne, 1 Ioh. 1. 7. and if thou be not purged thou shalt not be purged from thy filthinesse any more, Ezek. 24. 13.

For what must we pray? *A.* Christ hath taught us to pray for six things especially: First, that God may be glorified: secondly, that God may reigne in our hearts, as in his Kingdome: thirdly, that we may doe Gods will faithfully, constantly and cheerfully, as it is done in heaven.

These three concerning God, what things be they that we must pray for our selves? *A.* First, that we may rely wholly on Gods providence for all the meanes of this temporall life: secondly, that our sinnes may be forgiven, that we may be at peace with God: thirdly, that by his power we may be kept from all temptations, that they prevaile not against us to sinne against him.

Why are those petitions concerning Gods glory, kingdome and will, set downe before these three positions for our selves? *A.* Because we should preferre Gods glory, kingdome and will before and above all other things.

What is Gods kingdome here on earth? *A.* It is his church and people in which Christ rules as King.

What is that visible Church in which Christ rules as King? *A.* First negatively, it is not amongst any Libertines whatsoever, as the Antinomians, who cry out of the bondage of his law, which is the statute law of heaven; neither the Anabaptists, who despise the lawes of men, being regulated by the law of God; nor the Prelacy, which exalt themselves into the throne of God and man, usurping all power to themselves; nor the Brownists, which separate from all ecclesiasticall government: all these count it a bondage that Christ should rule as King.

Now I answer affirmatively, that church that hath the truths of doctrine and the right way of discipline according to Gods Word, and freely yeelds obedience unto both, I meane in the generall, although some single persons faile in any of these, yet this is the true Corne-field of Christ, although some tares be in it.

May any separate from that Church which hath true doctrine, when there for the present may be some want in discipline in the matter or in the execution.

A. No;

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A. No; for discipline is not essentiall to the being of a Church, but onely to the well being of it; it may be the Church of Christ, and yet want his discipline; againe, we may not separate from the Church till Christ separate from it.

But how shall we know when christ leaves a church? *A.* First, the church doth leave Christ; but while we hold the truths of doctrine, we have not left Christ; but suppose we like a Strumpet, have deserved to be put away, and a bill of divorce to be given to us; yet blessed be God, whose goings are still seene in his Sanctuary, Psal. 68. 24.

But how doe you know that a bill of divorce is not given to us? *A.* If Christ had left his church here, he would have taken away the hedge of protection, and leave us to be destroyed by the wilde Beasts, Psal. 80. 12. that is, the Magistrates sword should not have been drawn in the defence of it, neither would he receive our offerings, Iudges 13. 23. Secondly, if God had left us, he would have called away his Ministers from us; for they are not to stay where they find none to receive them, John 4. 35. but to shake off the dust of their feet as a witnesse against them, Mar. 10. 12. Thirdly, when christ leaves a church, it is because he hath no more to call in that church; for when Paul was departing from Macedonia, the Lord bad him to stay, for he had much people in that city, Acts 18. 10. so blessed be God, we see the worke of the Ministry exceeding fruitfull in converting multitudes to the Lord, which plainly shewes that christ hath not left us.

But were not your Ministers some few yeers ago called from you, and the hedge of protection broken downe, and Idolatry comming in apace? *A.* Our affections were then to the truths of God, and the ministry fruitfull by those that stayed with us, and therefore I see no lawfull call they had to depart from their flocks when the Wolves were comming, except those whose particular persons were aimed at; neither was it the Magistrates, by the sword of justice, according to law that was turned against the church, but it was the Prelates usurped power that did persecute Gods people, against both the lawes of God and the lawes of the Kingdome.

What is the effect of separation? *A.* Separation is the cause of distractions and civill warres, and is ended in confusion; therefore no toleration is to be granted to such a Vyper as separation, that eats out her mothers bowels.

What is the state of all men after they have lived a while here? *A.* All must dye and be as water spilt upon the ground, 2 Sam. 14. 14. death is passed upon all, for that all have sinned, rom. 5. 12.

Why must Gods people dye, hath not Christ taken away their sinne? *A.* Christ hath forgiven their sinne, and covered it with his righteousness, Psal.

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32. 1. but he doth not take away the being of sin till death, Ro. 6. 7. no man liveth and sinneth not, 1 Kings 8. 46. he is a liar that saith he hath no sinne, 1 Joh. 1. 8.

What followes the day of death? *A.* A particular judgement; it is appointed for all men once to dye, and from death to judgement, Heb. 9. 27. the body returns to dust, and the spirits of all returne to God; the spirit of man goes upward, Eccl. 3. 21. 12. 7.

What followes the particular judgement? *A.* The general day of judgement, that day of God, wherein the heavens being on fire shall be dissolved, and the earth shall melt with fire and heat, and the workes that are therein shall be burnt up, 2 Pet. 3. 10. 12.

Who shall be the Judge? *A.* Jesus Christ the Sonne of God, we must all appeare before the Judgement-seat of Christ, rom. 14. 10. 12. 2 cor. 5. 10.

What will be the manner of his coming? *A.* The Sonne of man will come in a cloud with power and great glory, Luke 21. 27. and attended with his holy Angels, Marke 8. 38. and with all his Saints in heaven, 1 Thes. 3. 13. and those that are alive at that day shall be changed in the twinkling of an eye, 1 Cor. 15. 51. 52. and caught up into the clouds, to meet the Lord in the ayre, 1 Thes. 4. 17. those in heaven shall come with Christ, and those on earth shall meet him, and they shall be ever with the Lord; the dead in Christ shall rise first, 1 Thes. 4. 16.

What will Christ doe when he is come? *A.* When the Sonne of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory, mat. 24. 31. and all Nations shall be brought before him, and he shall separte them; as a Shepherd doth his sheep from the goats, and set the sheep on his right hand, and the goats on his left, ver. 32. 33.

How shall men at that day be summoned before the Judge? *A.* He shall send his Angels with a great sound of a Trumpet, mat. 24. 31. and when the Trumpet shall sound, the dead shall be raised; 1 Cor. 15. 52. and the living changed, 51.

How will christ examine every mans cause? *A.* The books of every mans doings shall be laid open, and their consciences shall be made to accuse, or to excuse them, and every man shall be tryed by the workes which he did in his life time, because that workes are manifest signes either of faith or unbeliefe, Dan. 7. 10. Rev. 20. 12. 2 cor. 5. 10.

What followes their examination? *A.* Then he will give sentence of absolution and salvation to the godly, saying to them, come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world; and to the wicked he will say, depart from me ye cursed into everlasting fire, prepared for the devill and his angels, mat. 25. 34. 41.

What

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What is the estate of the godly after the day of judgement? A. The Saints shall then inherit all things, rev. 21. 7. Dan. 7. 27. 2 Pet. 3. 13, 14. Isa. 56. 23. and they shall enjoy the presence of God, where are rivers of pleasures for evermore, Psal. 16. 11. and they shall see christ face to face, 1 cor. 13. 12. 1 Iohn 3. 2. and we shall reigne with christ for ever, Revel. 5. 10. 21. 1, 2, 3, 4, 5, 7.

What is the state of the wicked after the day of judgement? A. It is eternall perdition and destruction, which stands in three things especially: First, they shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, 2 thes. 1. 9. Secondly, their fellowship shall be the devils and his angels, mar. 25. 41. thirdly, their torment shall be fire and brimstone burning eternally, Rev. 21. 8. Isa. 33. 14. Who can dwell with everlasting burnings, where the Worme of a guilty conscience dieth not, and the fire of Gods wrath is not quenched, mar. 9. 44. 46. fire and brimstone, and a horrible tempest, this is the portion of their cup, Psal. 11. 6.

What is the end the Lord hath in all these things? A. His owne glory; what if God be willing to shew his wrath, and to make his power knowne on the vessels of wrath fitted to destruction, and that he might make knowne the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, rom. 9. 22, 23.

Watch ye therefore and pray alwayes, that ye may be accounted worthy to escape all these things that shall come to passe, and to stand before the Sonne of man, Luke 21. 36. Now the God of peace that brought againe from the dead our Lord Iesus, that great Shepheard of the sheep through the blood of the everlasting Covenant, make you perfect in every good worke, to doe his will, working in you that which is well pleasing in his sight, through Iesus Christ, to whom be glory for ever and ever, Amen, Heb. 13. 20. 21.

F I N I S.